

CURRENT ANECDOTES

AND METHODS OF CHURCH WORK.

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ILLUSTRATIONS FROM LIFE.

Selected by the Contributors and the Editor.

INDIAN'S LAUGHTER. (562)

Ps. 126: 2; 1 Jno. 1: 5; Luke 13: 24; Isa. 9: 2.

The following story was told by the late Bishop Whipple of Minnesota: An Indian came 600 miles to visit me in my home. As he came in at the door he knelt at my feet. He said: "I kneel to tell you of my gratitude that you pitied the red man." He then told me this simple artless story: I was a wild man living beyond the Turtle Mountain. I knew that my people were perishing. I never looked in the face of my child that my heart was not sick. My father told me there was a Great Spirit, and I have often gone to the woods and tried to ask Him for help, and I only got the sound of my voice. And then he looked into my face and said: "You do not know what I mean. You never stood in the dark and reached out your hand and took hold of nothing."

One day an Indian came to my wigwam. He said to me he had heard you tell a wonderful story at Red Lake; that you said the Great Spirit's Son had come down to earth to save all the people that needed help; that the reason why the white man was so much more blessed than the red man was, was because he had the true religion of the Son of the Great Spirit; and I said I must see that man.

"They told me you would be at Red Lake crossing. I came 200 miles. I asked for you, and they said you were sick, and then I said, Where can I see a missionary? I came 150 miles more, and I found the missionary was a red man like myself. My father I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while."—Preacher's Scrap Book.

BRIGAND'S TEARS. (563)

Eph. 2: 13-17; Eph. 4: 32; Deut. 15: 7.

The following incidents from July McClure's illustrate the kindheartedness of the

brigands that held Miss Stone and her companion in captivity so long:

"Three of the brigands, from among the younger of them, lifted Mrs. Tsilka, lying on her straw pallet, and laid her in that box which had been prepared for her. All of us who stood around felt the tremendous responsibility which the men were taking in moving her that cold night. She looked up into the faces of the men as they laid her in the box, and said, 'Now say 'The Lord forgive her!' 'as is the custom in the East when one dead is laid in the casket. The men could not bear this. One burst out, 'Don't say that,' while the tears stood in his eyes; and he was a stern man, not used to the manifestations of any tender feeling. Meanwhile a conference went on at the door, outside and inside. We wondered what occasioned the delay.' It soon appeared that none of the animals were strong enough to carry the heavy box with Mrs. Tsilka. The suggestion that I go on alone without them I determinedly refused. They decided we might remain there that night.

BRIGANDS AND A BABY. (564)

1 Sam. 2: 19; Ps. 103: 13.

Toward evening a request was brought from the rest of the band that they might come to congratulate the mother, and see the baby. Mrs. Tsilka gave a happy consent to their request. We arrayed baby in her little best, which consisted only in putting about her, outside her swaddling clothes, the white crocheted woolen Afghan for which they had somewhere found us some yarn. After it was quite dark the men came filing in. They were in their full dress—their weapons all in place, their hands and faces remarkably clean. I held the baby in my arms. Each man passed straight by the fire, which burned brightly, and, standing by the mother, lying there in its light, proffered to her his congratulations. Then each congratulated me, and looked into the tiny face of the baby, murmuring some

word of blessing, as is their custom. It was a scene worthy an artist's skill. They began to talk in a light, even merry strain. The relief from the superstitious fears which had so long oppressed them was very great. (They believed a curse would fall on them if anything happened to the mother with child, or either after the birth.) The care which they had taken of Mrs. Tsilka had not been in vain. "Now," they said, "we must provide an outfit for the baby." One must make her a pair of little moccasins; another a cloak, such as they wore; another, a brigand's suit; still another, a cap; one must compose a song in honor of the occasion; and still another must set it to music. Their talk had its desired effect, for the mother's fears took flight, and she lay and smiled, happy in the consciousness that something had awakened in the heart of even the hardest of our captors, and that her little one would be guarded safely by them.

AIDS TO CONTENTMENT. (565)

Luke 12: 33; Eccl. 3: 20; Eph. 5: 20.

A pious man was once asked how it was that, among all the distressing circumstances of his life, he could maintain such evenness of spirit. He answered that he always keeps his eyes well under control, as all evil as well as what is good, approaches the heart through the senses. And on being further pressed, he said that every morning, before beginning his work and going among his fellow creatures, he turned his eyes in three directions.

First. Heavenwards, that he might remember his chief business, and the aim of his life, was to reach that home above.

Secondly. Towards the ground, that he might remember how little room he would one day require for his grave.

Thirdly. On himself, that he might consider how many there were worse off than he was.

HUMILITY. (566)

Prov. 30: 8; Rom. 14: 13.

Keep, Lord, Thy child in poverty

If wealth must dim his eyes

To the beauties of Thy pictured earth,

To the glory of Thy skies.

And in Thy mercy send defeat

If victor's fruit must be

Indifference to his neighbor's need—

If victory cost him Thee!

—Charles Francis Saunders in McClure's Magazine.

DEEDS NOT DREAMS. (567)

Col. 1: 10; I John 1: 6.

Some one who was anxious to prove that he was converted was describing to Rowland Hill a remarkable dream. The latter replied, "I do not wish by any means to despise a good man's dreams; but I will tell you what I think of your dream, after I have seen how you go on when you are awake."

CONTENTMENT. (568)

1 Tim. 6: 6.

A discontented king was once advised to find the happiest man in his dominions and change coats with him. The right man was at last found, but—he had no coat!

A visitor in a very poor and crowded London quarter found no less than five families living and sleeping in one room. "You are very thick on the ground here," he observed, looking round at each occupied corner and the heap in the middle of the floor which also represented a proprietor. "Yes, sir," was the quiet answer.

"You must be very uncomfortable," he ventured next, by way of sympathy.

"Well, sir, we manage pretty fairly mostly, and didn't have nothing to complain of till the gentleman in the middle took a lodger, and since then we have been a bit pressed for room. Perhaps if you've come about the rent you'd better speak to him about it."

SINNER'S SUCCESS. (569)

Job. 5: 12; Ps. 10: 2.

A man once assured a priest that the bitterest anguish he ever experienced was on accomplishing a long desired crime.

MISSED BY THE ANGELS. (570)

Heb. 10: 25; John 20: 24.

Alcuin tells the following on Bede: "I well know," said the latter, "that the angels visit the congregations of brethren at the canonical hours. What if they would not find me there among the brethren? Will they not say, 'Where is Bede? Why comes he not with the brethren to the prescribed prayers?'"

DEPENDENCE ON OTHERS. (571)

James 1: 17; Rom. 1: 21.

The popular idea of the state of government and society is often something quite different from what the statesmen propose it to be. It is seldom that this popular notion of things can be shown so completely, in a symbolic representation, as has been done in a certain bit of plaster which has lately commanded an extraordinary sale in the country districts of Germany:

On the steps of a sort of stairway which ascends to a little level landing and then comes down again are seven human figures. One represents the emperor, with scepter and crown; another, a nobleman, bearing a sword; another, a priest in his cassock, a helmeted and armed soldier; another, a beggar with staff and pouch; and last of all, at the foot of the ladder, a farmer or peasant, carrying a heavy sack of grain.

Upon each of these figures there is a little legend which represents what each character is supposed to be saying.

The emperor—who, by the way, is not the highest placed figure in the group, that honor having been reserved for the Jew—says, "I govern you all."

The nobleman says, "I lord it over you all"

The priest says, "I pray for you all."

The Jew, from his commanding position at the "top of the heap," says, "I make money out of you all."

The soldier says, "I protect you all."

The mendicant says, "I beg from you all."

The farmer, sweating under his burden at the foot of everything, murmurs, "God's will be done, but I feed all six of you!" But the farmer fails when God does not send showers and sunshine, so, as Maltbie Babcock puts it:

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat and the
shower,
And the sun, and the Father's will."

FRESH-AIR CURE. (572)

Acts 17: 25; Dan. 5: 23.

An English family became ill in midwinter. Medical advice was obtained, and the usual remedies applied for a long time, without producing any marked favorable change. At length, a pane of glass was accidentally broken in the only room in the house. It was not noticed. All at once, the sick began to improve; the doctor's eyes were opened, and he gave orders to let the window alone. In a short time every member was entirely well. To be remembered when the bad air in church is putting your hearers to sleep.

DAILY BREAD AND MUSIC. (573)

Heb. 6: 10.

The musical miller of Zoar (Ohio) built a pipe organ of respectable size and set it up in the community mill. Competent judges pronounced the organ an excellent instrument. The water driven mill wheel operated the organ bellows. While the grain was grinding the miller feasted his music loving soul, his ear insensible to the roar and the din of the mill through his passion for the roar and the whisper of the organ. A suggestion of the church of our Lord Jesus recognizing and endeavoring toward the supply of man's rational earthly wants, and endeavoring to quiet earth's confusions with heaven's melodious harmonies.—John Miller.

HUMANLY REJECTED. (574)

Matt. 19: 30; Ps. 118: 22.

A new parsonage was dedicated, and as the grounds were rather rough and bare "parsonage arbor day" was suggested. Plants and shrubs and trees were brought in variety and profusion. It finally occurred to me we could dispose of them all and show proper appreciation to the givers by planting a rose at each post the entire length of the lot. There was then one little dried, scrubby bruised root left and I picked it up in the act to throw it into the driveway, but an impulse caused me to plant it by a post down by the side of the barn, almost out of sight. Every tree lived and every shrub flourished. The roses gave forth their sweetness in June, but not a rose came from that little gnarled root. But in early August, when there was

scarcely a rose to be seen in the country, when not the semblance of one was left on all the neighboring bushes, the little cast-off sent out its buds and developed them into eight beautiful specimens.

Develop your unpromising young people. They will make use of the acquired talents and their blossoms and fruit will refresh you.

PERFECT OBEDIENCE. (575)

Phi. 2: 12; Rom. 6: 17.

My grandfather May was what the whole community called "an eccentric old man." He always wanted his work done as he said, "according to my plan and without any quibbling." One morning a man stopped at his front gate, inquiring for work. A bargain was struck for a dollar a day.

"What do you want done?" said the man.

"Turn the grindstone," was the answer.

My grandfather went into the house and took his position by the window. The man turned and turned and looked anxiously toward the house, then grew disgusted, and calling out my grandfather said, "Do you take me for a fool?"

"Yes," was the quiet answer.

Another man came and was put at the same task, and after he had turned the stone for two or three hours my grandfather approached him and said, "What are you doing?"

"Turning the grindstone," was the answer.

"What for?" he was asked.

"That's your business," he answered. That man suited my grandfather to a T.

Before we obey God we want to know all the reasons, the results, and if it will interfere with our pleasure or profit.—Leonidas Robinson.

FALLING SHORT. (576)

Heb. 4: 1; Heb. 12: 14-17.

As two men were once traveling for sight-seeing among the Alps they came upon a deep crevice in the mountain some six or seven feet wide. They looked down into it, only to have their vision met by the deepest, densest darkness. They got a stone and dropped it into the cavity and waited to hear the sound of its fall, but after having waited so long that they supposed it had fallen into some soft substance that gave back no sound, their listening was rewarded by hearing the dull thud as the stone reached the bottom of that vast unknown depth.

They must cross it, however, and one of the men, after taking a good sufficient run leaped the chasm easily at a bound and was safe on the other side. The other man, seeing how easily his friend cleared the crevice, took only a few steps of a run and hoped to cross with an easy leap, but his toes only struck the bank on the opposite side; he slipped down and fell to the bottom of that deep dark pit. His companion stepped to the edge and listened for the fall of his friend, and, after long waiting he heard the dull sound of his fall at the bottom.

So many who would reach the heavenly

life fail to put forth the energy sufficient to reach it—fail to “strive”—to agonize—to enter in at the straight gate,” and, like that unfortunate man, fail short.—J. H. Miller.

FAITH OF THE FAITHLESS. (577)

Psalm 14: 1; Rom. 1: 22; Act. 17: 22.

During a revival, visiting from house to house, I met an able but worldly-minded young German woman, and extending a hearty invitation to our special meetings, she quickly retorted: “We do not believe in religion and if we attend it will be purely conventional.” Surprised, I said, “You surely believe in God?” “O, well, in a superior being,” she coolly assented. “And pray, what do you understand by a superior being?” “The force of nature,” she laconically replied. “And what particular force,” I queried. Slightly hesitating, she said, “Electricity and magnetism!”

Astonished, I said, “Well, Mrs. D. these two gods do us obedient service, but their power does not reach the immortal soul.” Asking who had taught her such strange views, she replied: “We read the M— Free Press, in which the learned men have fully proven the Bible untrustworthy.” And do you believe all the Free Press tells you,” I asked. Astonished at my reflection, she questioned: “Do you suppose that these men would be allowed to write anything into that paper not absolutely true?” “Tell me how can you so easily doubt the Bible, which has stood the critical fire of the ages and is today believed and loved by more millions than ever before, while you have such implicit faith in the Free Press?” This remark fairly startled her and brought silence. “Professing themselves to be wise they become fools.”—J. F. Froeschle.

LOVE DEMANDED. (578)

1 John 4: 10-19.

It is said that Frederick I of Prussia, father of Frederick the Great, was a man without feeling and sympathy. One day while riding round Berlin he saw a poor Jew slink out of his way. This angered him, and alighting from his horse, he seized the Jew and asked him the reason of his conduct. “Sire, I was afraid of you.” Hearing this, he at once caught him by the nape of the neck, and laying on him with his riding whip, with fury roared, “Love me! You shall love me! I’ll teach you to love me!” How does God elicit our love? Not so much by a sovereign command or any direct pressure exerted upon men. He rather points to an uplifted Jesus, asks us to look, look, look at Him, and as we look we find that love begets love, as every Christian may testify, “We love Him because He first loved us.”

MESSAGE OF GOD SPOILED. (579)

Matt. 13: 15; Prov. 20: 12; Heb. 5: 11-37.

Marconi, in order to successfully receive the message transmitted from the other side of the sea, must have a receiver on an elevation surrounded by flat land, else the hills

about absorb, confuse and destroy the message.

In a similar way we have the Lord’s words disjointed ere they reach our ear by the towering interests of “other things” that surpass His—the mountains, business, pleasure, etc., stand up and dissipate the message. It is not the long journey or the cloud and tempest of the sea, but it is destroyed and broken upon our doorstep within the circle of our own doings. Let us keep the hill of God highest and there will be no lack of messages. God will send them distinct and forceful over the wide sea, but it is ours to hold the receptive mount.

All of us are not so provident as Robinson Crusoe.—“I consulted several things in the situation of my house:

“First, health and fresh water; second, shelter from the heat and sun; third, security from ravenous beasts; fourth, a view of the sea, that if God sent any ship in sight that I might not lose any advantage for my deliverance, of which I was not willing to banish all expectation yet.”

We speak much of our heavy burdens and heavy hearts, but often the “heavy ear” is the source of all our “heaviness.” The “heavy-hearted way” of the Ethiopian was transformed and he went on his way rejoicing,” “by the vision splendid is on his way attended” for he had “an ear to hear.”

May we guard that spiritual sense so that, through calm and storm, the lines of Wordsworth may be true:

“Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither;

Can in a moment travel thither
And see the children sport upon the shore,
And hear the mighty waters rolling ever-
more.” —J. F. Murray.

MERE MORALITY. (580)

Matt. 19: 18-19.

“That was an admirable retort which Theodore Parker made when some one in his presence spoke of ‘mere morality.’ ‘Mere morality,’ said he, ‘We might as well talk of mere God.’”—“The Field of Ethics.”

TESTIMONY OF THE DUST. (581)

1 Peter 2: 7; Canticles 1: 13.

“In examining St. Bernard’s tomb in the present century the explorers came upon a few poor bones and a little dust wrapped in yellow silk, with the still uneffaced letters which spelt out, ‘A bundle of myrrh is my well-beloved unto me.’”—W. Robertson Nicoll, p. 190.—J. E. Russell.

OUR BURDEN BEARER. (582)

Ps. 55: 22; Matt. 11: 30; Rev. 2: 24.

A young man was walking along Hanover street in Boston one day when just a little ahead of him he saw an old woman carrying a barrel of boards balanced on her head. She staggered as if she could hardly bear up under her burden. Presently she leaned her back against the brick wall of a building for rest.

As the young man was about to pass her she said, "Please, sir, will you lift this barrel down to the sidewalk." This he did, and seeing her tired, weary face, he said, "Would you not like me to carry this to your home for you?" She replied, "Oh, sir, if you only would." He picked the barrel up and told her to lead the way to her home. When they had gone a little distance she turned and said, "Sir, shall I take part of the boards so as to make it lighter for you?" "Oh, no," he replied, "I am more able to carry you and your burden than you are to carry yourself."

Jesus is more able to carry us and our burdens than we are to carry ourselves, and when we have committed to Him our cares, our burdens and our sins, we should not take any back but leave all with Him.—G. A. Williams.

WHOM I BELIEVE. (583)

2 Timothy 1: 12.

A naval officer being at sea in a dreadful storm, his wife, who was sitting in the cabin near him, and filled with alarm for the safety of the vessel, was so surprised with his composure and serenity that she cried out, "My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?" He rose from his chair lashed to the deck, supporting himself by a pillar of the bed-place, drew his sword, and pointing it to the breast of his wife, exclaimed: "Are you not afraid of that sword?" She instantly answered "No." "Why?" said the officer. "Because," rejoined the lady, "I know it is in the hands of my husband and he loves me too well to hurt me!" "Then," said he, "Remember I know whom I have believed. And that He holds the winds in his fists and the waters in the hollow of his hands."

NOT QUITE UNDERSTOOD. (584)

Isa. 33: 24; Rom. 8: 22, 23.

When the following incident occurred I was not old enough to receive from it any permanent mental impression, but when in later life I heard it related by my father it appealed to me strongly as an example of brotherly love and has doubtless had its influence upon my life. My elder brother, from whom I had always claimed an undivided affection, was taken ill with diphtheria, when eight years of age. It was known that he could not recover, and he asked if he might see me before he died. This was thought an impossibility on account of the dreaded diphtheria, but my father had a ladder placed against the side of the house, and with a sad heart carried me up to the window of the room. And so that afternoon, more than twenty years ago, we said good-bye to each other for the last time. Our earthly love is thus placed under restriction and limitation in many ways, all ultimately connected with that which is ever at enmity with God and man. Even brotherly love is at best, that which has been so well symbolized by the sculptor-hand patiently seeking hand, and ever the cold entangling marble between.—A. B. Hubley.

LOST IN SIGHT OF HOME. (585)

Mark 12: 84; Acts 24: 25; Acts 26: 28.

During the early spring of '92 a terrible storm raged over Lake Michigan. Many vessels were driven towards the Western shore. Standing with many others upon the lake front in Milwaukee, I could see ships being dashed upon rock and pier and sand. A ship larger than the rest and more heavily laden hove in sight. Nearer and nearer she came, driven straight toward the pier. All control of her had been lost. She began to rock to and fro like a drunken man, then with a mighty heave she seemed to rise out of the waves, but as soon plunged into the deep. She did not slack her speed for naught: she had sprung a leak and was going down. In a short time nothing was seen rising above the water but the mast-head. Lashed to this we could distinguish the form of a woman. Every attempt was made to rescue her but without avail. No boat could live in such a sea. Night covered the ghastly scene. In the morning, the waters being subsided, men and boats sped to the rescue, but too late! They recognized in the frozen body of the dead woman the captain's wife, perished in sight of her own home. Many people are lost in sight of heaven. They are near the kingdom. Christians have watched and worked for their salvation, but the storm of death overtakes them and they go down. Lost in sight of Calvary! Oh, sinner, you are near to Jesus now. Rest your all upon Him or the storm may sweep you into eternity unprepared.—A. A. B.

THE CHRISTIAN YEAR. (586)

John 16: 33; Acts 14: 22.

Christian life may be compared to the season of the secular year. The beginning of it is usually like spring—bright and joyous. Later, there comes the test of our Christian graces, like the summer with its intense heat that is so hard on vegetation. Standing the test, we are like the autumn with its ripened grain and fruit. Then comes the winter of old age, as a season of rest for the life to come.

During all these seasons, there will be many days of sunshine, but some that are cloudy, stormy and distressing. But confiding in the God of Providence and Grace, He will bring us safely through all to the better life beyond, as each year merges into the better life of the next.—J. W. Love.

"I CAN'T LET GO." (587)

Heb. 7: 25; Dan. 9: 7-8; Heb. 12: 4; Jno.

15: 22; II Pet. 2: 14; Jer. 18: 12.

The Tombigbee river was swollen until it covered the tops of many trees on either bank. The boatman had been forbidden to take any one across the stream. Three men stood on this side begging to be rowed across. One was to be married that day. Friends waited on the other bank, hoping that in some way the party would be able to cross. After much persuasion, and after offering the boatman a considerable fee, the three men, with the boat-

men, begin their journey across the swollen and still rapidly rising stream. As they come near the other shore, the oarsman sees a small twig rising and falling in the water. He tries to row above it, but is driven immediately upon it. It rises under the boat, causes it to overturn, and the four men are thrown into the stream. After a struggle all three have gotten hold of the limbs of a tree and are able to keep their shoulders above the water. But the river is still rising. It is only temporary security. The friends on the opposite bank try every device to reach them. They try to throw ropes but fail. Boats are suggested, but the thought is abandoned as impractical. A little below the place where the men are holding to the tree there is a bend in the river. A man gets a long cane and goes to that bend. Now he calls to the men in the tree: "Drop down your hats, and let's see if the current will not bring them directly under this cane. One by one the hats are dropped and each one goes immediately under the outstretched cane. "Now," called the man, "let go the tree, keep yourself above water, and you will be borne under the cane, where, catching hold, you may be safely brought to shore." Quickly the prospective bridegroom lets go and in a few moments is safe on shore. After a struggle, the second man succeeds in letting go and he is drawn safely to shore. The third lets go with one hand, then with the other. It's death to remain where he is. It can be no worse than death to turn loose. Mustering all his courage he lets go with both hands at once and is saved. The waters are still rising. One man is still in danger. Friends plead with him. With one hand and then with the other he lets go, but always holds tightly with one hand.

"I'll turn loose directly."

"Why wait? the waters are rising."

"One minute more."

The waters are now to his chin. People on the bank are pleading. Those just rescued are begging that he do as they have done and be saved. Finally throwing his arms about the twig to which he holds, he cries: "I can't let go. I'm frozen to the tree." The waters rise above his head and he lets go then and sinks beneath the raging stream.

O men with immortal souls, holding to worldliness, you see others let go and, laying hold by faith upon the hope that is set before them in Christ Jesus, they are saved. But while others are being saved there are those who say "I can't let go." "I can't let go of sin." "I can't let go of getting money questionably." By and by their false statement becomes a true one, they cannot indeed let go. The power they had to look to God is gone.

ENTOMBED FOUR DAYS. (588)

Luke 15:7; Heb. 7:25; Gal. 1:14; I Jno. 3:5;

Ham. 3:26; I Pet. 1:9.

The rescue of Joshua Sanford from a well near Paris, Ont., after being imprisoned from June 24 at 2 o'clock to June 28 at 5:30 o'clock was almost miraculous, and the excitement

over the case was intense throughout Ontario. The well was some 117 feet deep, but the caving in of the brick casing, etc., caught him at a depth of about 60 feet. At first it was thought that he was killed, but men came from all directions to rescue the body. They began removing earth and debris from the top. After working for several hours a tapping was heard on the iron pipe, and efforts were redoubled when it was certain that he was alive. By means of the pipe, communication was established. The first night Sanford advised that the plan they were working be changed, and that another well be dug close to the one he was in. Work was commenced at once. Thursday morning the new shaft was 50 feet, and they thought almost on a level with the man. They began to tunnel, but were startled by a second collapse of the old well, the workmen being hurriedly drawn to the top. Many of the workmen wept at what was regarded as the fruitless efforts and the death of the unknown (to many) man who had become dear to them through their sacrifice. An old man agreed to recover the body, and the workmen went home, saying they would not risk their lives to regain a body. Late Friday afternoon, while building a fence around the well to keep children away, cries were heard and traced to the imprisoned man. The tunnel was completed, and after 80 hours nourishment was given him. But another siege was endured, caused by the digging of a second tunnel to release one of his legs, so caught in the debris that it could not be pulled out. So firmly was his body wedged into the earth that sand penetrated the skin. Bells rang, whistles blew, prayers of thanksgiving were offered in churches over his rescue after four days and nights. His miraculous delivery has impressed the young man so that he wants to educate himself and enter the ministry. He wants to make the most of his life. Over \$1,000 was spent in the rescue. Two thoughts: One about that friend who is buried and we do nothing for him; the other about the fellow who is digging his own tomb.

Dyspepsia as a cause of eye trouble is too little considered, says M. Grandelmont, an eminent physician of Lyons. To faulty assimilation of food may often be traced, for example, diffused pain in the eye ball, darkness, half-sight, double vision and moving objects. Such disturbances may be cured or lessened by attention to diet and hygiene, and by the use of moderate doses of saline laxatives and alkalis. A good deal of false and faulty spiritual vision among Christians is due to a spiritual dyspepsia—faulty assimilation of truth. Many are living too fast to be other than superficial. Meditation is to the mind and soul what digestion is to the body. If we would have the benefit of what we read and hear, then truth must be given time for mental digestion. Most of the darkness of half-sight or double sight or strange delusions too common among religious people is due to no other cause than spiritual indigestion, truth out of proportion or given faulty assimilation.

SEED THOUGHTS.

By A. T. PIERSON, D. D.

GREETED BY SELF. (589)

James 1:22; II Cor. 13:5.

Miss Proctor tells a legend of a nun who was a portress. She had watched over a wounded soldier and then fell in love with him and ran away with him. She lived a life of sin, and ultimately returned for contrition, and found herself met at the convent gate by herself as she would have been but for her sin. The compassionate Virgin Mary had kept the ideal nun at the gate to welcome and restore the real wanderer. It reminds one of:

"If thou couldst in vision see thyself the man
God meant,
Thou nevermore would be, the man thou art,
content."

HUMILITY. (590)

Matt. 5:5.

Lord Bacon's prayer was: "When I ascend before men, O Lord, may I descend in deep humility before thee." Probably he borrowed his idea from the great Delphic oracle of Apollo, where the sentence was inscribed: We must descend into the hell of self-knowledge before we can ascend into the heaven of self-improvement. "Know thyself."

POSSIBILITY OF PERSEVERANCE.

Eph. 6:18; Dan. 1:8. (591)

Prof. Leo Weiner, famous for his "History of Yiddish Literature," and now in the chair of Slavonic in Harvard University, was only a few years ago (as we learn from the Jewish World), a poor Russian student who fled from Russia to escape banishment to Siberia. He tramped through Europe to Spain, took ship for Cuba, and went to New Orleans. Finally he arrived at Kansas City, starving. A few kind Jews helped him to buy a stock of fruit, and with this he trudged the streets. In the evenings he repaired to the public library and studied English, and by his constant attendance was brought to the notice of the superintendent of the public schools, who found the fruit peddler a master of Greek, Latin and modern tongues. Weiner continued to sell bananas until a post was found for him in an American town, curiously enough named Odessa. Then he got a teaching position in Kansas, and six years later he was called to a chair in the University of Missouri, at Columbia. His promotion to Harvard followed in due course. The romance of scholarship is not dead.

A SAFE COMMANDER. (592)

Heb. 2:10.

Captain Horatio M'Kay, completed his forty years' service with the Cunard company, of whose fleet he was commodore for some years, thirty-one as commander of one or other of the Cunarders, and earned his retirement. He had crossed the Atlantic over 800 times, and never met with an accident.

During his career Transatlantic traffic has marvellously changed. When he joined the Canada in 1863, the passage across the ocean was made in a wooden paddle steamer of 1,828 tons and 2,000 horse-power, and at an average speed of ten and a half knots an hour; the *Lucania*, his last ship, is of 12,950 tons, with 15,000 horse-power, and steams an average speed of twenty-two knots. But he was only responsible for one voyage at a time, the same as we live one day at a time. Our commander will bring us safely through all the days.

PRAYER. (593)

Luke 18:1.

"God respects not the arithmetic of our prayers, how many they are, nor the rhetoric, how neat they are, nor the geometry, how long, nor the logic, how methodical; but the divinity, how heart-sprung they are.— The Royal Path of Life, 558 p.

QUIET POWER. (594)

Exod. 4:10; I Cor. 2:1.

The Bishop of Durham tells of a Cambridge clergyman who was so little of a preacher that he usually spoke to empty pews. Yet, when once a question was asked of a dozen college undergraduates who were together, whom they would send for if dying, and the question was answered by a sort of ballot, everyone was for this man, whom no one of them thought worth hearing! Such is the witness of life and character.

HUMAN AND DIVINE RULERS. (595)

Mark 1:32; John 6:37.

When Marie Antoinette was on her way to Paris to become queen a command was given that no sick nor crippled ones should be permitted by the wayside, that she might not be troubled by sight of suffering. But wherever Jesus went, the sick, the lame, the blind were borne by hundreds to the wayside, and never one went away unhealed. And still he comes with tender sympathy wherever there is sickness, or pain, giving comfort and blessing. If he does not always heal the body his touch gives peace to the heart and makes pain a benediction. This reminds one of that famous picture by Tissot, in which there is coming to the master a long line of lame, halt, decrepit, and on the other side, after passing by, they were straight and strong and healed.

DEMOSTHENES' SORE THROAT (596)

Heb. 9:14; Acts 23:1; Rom. 2:15.

"All the gold in Macedon could not bribe him," a philosopher said of Demosthenes, and yet what were the facts? Alexander gave to Harpalus his treasures in Babylon; and Harpalus, hoping that Alexander might never

return from his distant wars, appropriated them to his own use. But the great general did return, and Harpalus, to escape his vengeance, had to flee. He came to Athens, where Demosthenes was in the zenith of his power and glory. Demosthenes first advised the Athenians to dismiss Harpalus and have nothing to do with him. He did not refuse, however, to attend a feast given by Harpalus, and there he saw on the table a golden cup, elaborately carved. "How much will this cup bring?" asked Demosthenes. "To you it will bring twenty talents," replied the wily Harpalus, and that night he sent the cup filled and covered with gold to the house of Demosthenes. The next day the great orator appeared with his throat tied up with wool, and when asked to speak made signs as if he had lost his voice. Some one remarked that Demosthenes was suffering with no common sore throat, for he had swallowed a cup with twenty talents of gold. When he rose a few days afterwards to defend himself, the people would not hear him, but hissed him down. Eloquent as he was, by one act he lost his influence over the Athenians. It is sad to lose respect for those sages of old, whose moral life we are told dims the halo of the Christian life.

COURAGE CONQUERS. (597)

Matt. 10: 28; Isa. 8: 12-13.

In the riots of 1862, when the city of New York was in the possession of a mob, trains on the Hudson River road were stopped, and hundreds of women were in the depot at Thirtieth street, unable to get to their homes. The rioters threatened to kill anyone who tried to move a wheel. An engineer instantly volunteered and said: "I will take that train up the river."

On either side of the road were men frenzied with rage and with drink, ready for murder or any desperate deed, but they were so awed by the calm courage of this engineer that he was permitted to proceed. After 40 years of service on the Central, this engineer, Henry Milliken, joined the silent majority. His name stands among the unheralded heroes who are the pride and glory of our humanity.

ECHO SAYS "COME." (598)

Matt. 11: 28; 25: 84-41.

Rev. D. A. Doudney relates how Mr. Spurgeon one afternoon preached to a great throng of people in a beautiful valley near the market town of Havant.

His text was from the fifty-first Psalm, "Then will I teach transgressors Thy ways," and the sermon was a gospel invitation.

The valley was the home of echoes. Mr. Spurgeon had discovered the fact. At the close of his last appeal, raising his voice, he called to the congregation: "All things are ready! Come! The Spirit and the bride say, Come!" and nature herself accents the heavenly invitation again and again, Come! Come! Come!"

The echoes took up the word, and from side to side the breathless assembly heard

the repeated call, "Come! Come Come!" till it sank to a whisper in the distance.

The effect was "like an electric shock." It was as if the preacher's eloquent peroration had wakened supernal voices.

MUSTARD SEEDS. (599)

In the wars of Arminius, Hermann, prince of Cheruski (16 B. C.-16 A. D.), the Germans bored holes in the tongues of the Roman lawyers and judges, saying, "Now babble away."

"I feel age creeping on me. I know that I must soon die. I hope it is not wrong to say it, but I cannot bear to leave this world with all the suffering in it."—Life of Shaftesbury, III. 513.

Prof. Bernard put a sparrow in a bell glass with air enough for three hours. At the end of two he put in a second sparrow—it fell dead, the other living. This shows how we accommodate ourselves to hurtful environment.

Dr. Jacob Chamberlain of India, when about to be stoned, asked the natives to wait till he told them a story. He then recited the story of the cross, and by that time the stones had dropped from their hands.

The doctrine of the materialist is, "In the beginning an imperial quart of oxygen created the heavens and the earth." What sort of a Genesis is that?—Nath. West. D. D.

Most recent investigations have demonstrated the fact that the queen of Spain did not sell her jewels to fit out the expedition which, under Columbus, discovered for Europe a new world. A converted Jew, Santangel, furnished the needed money, and also convinced the queen that she ought to encourage the undertaking.

"He who waits to do a great deal of good, at once, will never do any."—Dr. Sam Johnson.

The following words are boldly inscribed on the wall of John Knox's chamber in Edinburgh: "I am in that place where I am demanded of my conscience to speak the truth, and therefore the truth I speak—impugn 'it who list."

Philippe D'Orleans, a professed Atheist, when in prison tried to divine his fate by means of grounds in a coffee cup.

One of the Erskines (Ralph) said "he could call God to witness that he had done his best to bring on a definite issue between Christ and the adversaries of the truth."

At Pensey a swan sitting on her eggs was attacked by a fox. She saw him swimming toward her. Instinctively she plunged into the stream and in her own element succeeded in drowning him.

Rev. Dr. Cook of Belfast asked a gunner at Waterloo on an exposed knoll:

"What did you see?"
 "Nothing but smoke."
 "What did you do?"
 "Stood by my gun."

Tillotson asks: "How often might a man, after he had jumbled a set of letters in a bag, fling them out on the ground before they would fall into an exact poem; yea, or so much as make a good discourse in prose?" or as Rufus Choate put it: "You can't drop the alphabet, and pick up the *Iliad*."

When Curran was undertaking the defense of Bond, the volunteers clashed their rifles in defiance of his invectives. He exclaimed: "You may assassinate, but you cannot intimidate me!"

When Constantine was himself marking the boundary lines of Byzantium (Constantinople), in answer to remonstrances as to its

vast extent, he said: "I am following Him who is leading me."

Count Zinzendorf's three stages of consecration:

1. That land is my country henceforth which most needs the gospel.
2. I would rather be hated for Christ's sake than loved for my own.
3. I seem to be treading on air, so happy am I.

Dr. Philip Schaff used to say:

"Heresy is an error; intolerance a sin; persecution is a crime." Dr. J. H. McIlvaine added that to say "You must be like us" betrays "an immoral tone of mind."

Infidels want their children saved if they do go to hell themselves. As Rousseau, the infidel, when ridiculed for reading the New Testament to his daughter, said: "I am teaching this until I can get a better book."

NEGLECTED TEXTS.

FROM THE "HOMILETIC YEAR BOOK," BY G. B. F. HALLOCK, D. D.

THE ELEVENTH COMMANDMENT.

"A new commandment I give unto you, that ye love one another as I have loved you." John 13:34.

Archbishop Usher was once wrecked on the coast of Ireland, and almost destitute of clothing he wandered to the house of a clergyman. The ecclesiastic was quite wary and somewhat cold and incredulous. "How many commandments are there?" he suddenly asked, thinking to detect an impostor. "I can at once satisfy you that I am not the ignorant impostor you take me for," replied the archbishop; "there are eleven commandments." "No," was the sneering comment, "there are but ten commandments in my Bible. Tell me the eleventh and I will give you all the help you need." "There it is," said the archbishop, pointing to this verse: "'A new commandment I give unto you, that ye love one another as I have loved you.'"

We are not told how much help the archbishop got, but we know that he was right in naming this as the eleventh commandment, for it is as truly a definite and special command of God as any in the decalogue and is named by Christ as a new commandment.

I. Consider, first, the newness of it.

1. It was new to the times in which it was uttered. The world knew nothing about the kind of love this commandment requires. Such love as Christ showed, going about doing good, seeking no financial profit or honors of men, the world could not understand. So it was when, after His death, Christ's followers set out to carry out His commission, and, like their Master, went about preaching the Gospel, lifting up the fallen, and going to definite pains to save men; the idea of doing such work without

pay or the expectation of some great temporal gain was absolutely new to the world. It was much too new, not having got hold of men widely, only a hundred years ago; for when men rose up purposing to carry the Gospel to the heathen, other men high in ecclesiastical position, rose up to rebuke them saying, "Sit down; when God wants to convert the heathen He will do it, and without your help."

2. It was new in extent of application. The self-made commandment of men then was: "Thou shalt love thy neighbor and hate thine enemy." And any stranger was counted an enemy. The man who came into their towns or villages unattended and unrecommended had the dogs set upon him. But this new commandment to love brought a very different answer to the question, "Who is my neighbor?" By His parable of the Good Samaritan Christ taught that our neighbor is any one we can help, whether he belong far across the ocean or near at hand.

The eleventh commandment is new in its application in far too many places yet. When Rear Admiral Sampson was capturing the Spanish blockade runners as prizes the officers and sailors were in the greatest terror, supposing they would at once be slaughtered or hung to the yard-arms of the vessels by their captors; and it was a matter of great surprise to them when they were not. When Admiral Dewey won his magnificent victory in Manila harbor the Spanish were absolutely unable to understand what it meant when he began to minister with the utmost tenderness to the wounded and dying inside the captured precincts.

II. Consider, secondly, the measure of it. "A new commandment I give unto you,

that ye love one another as I have loved you." When we begin to estimate how great that love of Christ was we find it had no limit. He gave all He had to give. He held back nothing. "He gave his life a ransom for many." He saved others; Himself He could not—would not save.

1. It is trying to come up to this measure of love that promotes the work of evangelical missions all over the world.

2. It is the same spirit men manifest when they undertake to save the slums in our great cities. The college and social settlements and rescue missions all originate here. It is such love as Christ showed that fills the Christian religion with the rescue spirit and sends men down to lift up the most degraded.

3. This same spirit is the solution for all social questions. It relaxes the fierceness of competition in business. It reduces the sharpness of social rivalries. It removes pride. It is a remedy for all forms of self-seeking. The rich do not look down upon the poor, nor the poor feel resentment at the rich; the woman of society does not treat a sister woman with the refinement of cruelty such as is frequently manifest by those calling themselves refined; competitors are still brothers, and rivals in the race of life still love one another, when the spirit of the eleventh commandment is kept.

IN HIS STEPS.

"He that saith he abideth in him ought himself also to walk, even as he walked." I John 2:6.

John Bunyan, in "Pilgrim's Progress," puts into the mouth of Mr. Standfast these beautiful words: "I have loved to hear my Lord spoken of, and wherever I have seen the print of His shoe in the earth, there I have coveted to set my foot." Applied to the question as to how a Christian should walk, these words accord exactly with the matured judgment of the Apostle John, for in this, one of the last, if not the very last, of his writings, he says: "He that saith he abideth in him ought himself also to walk, even as he walked."

How did Christ walk?

I. Let us bear in mind that He walked *holy*. "He did no sin, neither was guile found in his mouth." (I Pet. 2:22). He never walked in any wrong path, and therefore those who put their feet in His steps are sure to go right. It is a good test for us to put always to ourselves, if we doubt as to any course of action, "What would Jesus do?" A close study of His life is the very best guide to a holy walk. There is no possible perplexity in which we may not find a solution by studying the life of Christ while on earth.

It is said that the disciples of Plato carried their imitation of their master to such a length that their very gait was like his. Of a great minister of a generation ago, it was said that "the young preachers of his district carried their heads on one side, to be like Dr. Bangs." When we copy a model we are more apt to

copy its defects than its excellencies; but following Christ we are sure of a perfect model. Even Paul found it needful to warn people to follow him only as he followed Christ. Let us try to solve all our difficulties as to duty by asking ourselves what would Christ do if He were in our place, or whether we can take Him with us into the things we wish to do.

II. Let us consider the fact that Christ's was an humble walk. We are not walking as He walked if we indulge in a proud or haughty spirit, or think of ourselves more highly than we ought to think. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

III. Let us not forget that His was a serviceable walk. "He went about doing good." He came "not to be ministered unto, but to minister." He even "gave his life a ransom for many." It will not be walking in his steps unless we make our lives serviceable lives. "Ye are the light of the world." Ye are leaven. Ye are salt. Then let your light shine. Let the truth you have pass on to permeate other souls. Let your saving qualities come in contact with those needing its application. Be a personal, individual worker. Do not copy others, but ask the Lord what He would have done by you. Say, "Lord, what wilt thou have me to do?" Do not depend on committees or societies, however good, but work as if all depended on individual. You will have to give to God a personal account. See that you have a personal work to show and a personal reward to receive. Walk as Christ walked in the way of personal and loving service.

IV. Do not fail to recognize the fact, also, that His was a walk of close fellowship and communion with His Father. If we would walk as He walked, we must "practice the presence of God." He spent much time apart from the hurried throngs in prayer and deep communings with God. So should we do. There is a beautiful hymn we often sing, "Take time to be holy." It takes time to be holy. If we would walk as Christ walked, we must take time to think of God, to realize His presence, to commune with Him. We must take time to listen to God. He is not a silent Father, but speaks to us. If we would practice His presence we must listen to Him when He speaks. We must be attentive to His counsels, heed his commands, answer His invitations, enter into sympathy with Him and His plans. We must speak to Him, express our love, bring our desires, tell our gratitude for His gifts, and be in close touch with Him and His thoughts.

Let us not forget that there is but one perfect life, and that is the life of Jesus Christ. Let us strive continually to walk as He walked. All other good lives are but imperfect imitations of this perfect one.

MISCELLANEOUS.

PURITY AND PROFIT.

In his earlier years, Jean Francois Millet, the great French painter, devoted himself almost entirely to the painting of nude figures, according to the prevailing practice of the day; but one day, chancing to hear the lustful conversation of some men examining a picture of his in a window, he resolved to turn his talents in some other direction. He and his wife were poor. It seemed to mean starvation to them both; but she consented, and he gave up nude art and began to paint peasant scenes. But what seemed to promise him only starvation brought him such fame as will doubtless prove immortal. He is known as "The Painter of Peasants," some of his most famous pictures being "The Sower," "The Gleaners," "The Shepherds," "Death and the Wood Cutter," and "The Angelus." This latter picture was recently sold for \$55,000, and is one of the art treasures of the world. The change in his fortunes and reputation is a good example of the fact that it pays to do right. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." God pays his servants better than Satan does his, while there is great delight in serving our Heavenly Father, not out of a desire for pay, but because we love him and wish to do his will.

AMBITION BREAKS THE BARS.

I Cor. 9: 24-27; Heb. 6: 11, 12.

Nehemiah believed those walls could be built, though every other man, even his brother, believed it could not be done. There comes to my mind this moment a poor girl who was weaving. She was known to some of you; and while she was pacing back and forth, she decided to be a physician. Yet she had but the commonest school education, had passed only to the tenth grade in our schools. But she made up her mind she would be a physician, and this year she graduated as a physician, and graduated with all the foundation of a normal education before she entered the medical school. All because she set herself right at it, and because she began at the loom to study, and because, when people began to see what her ambition and determination were, they gave away to them. The world always gives away to rightful ambition, entered upon with determination.—Conwell.

TO SAVE LOST.

William Cowper, the poet, speaking of his distressing convictions, says: "One moment I thought myself shut out from mercy by one chapter, and the next by another. The sword of the Spirit seemed to guard the tree of life from my touch, and to flame against me in every avenue by which I attempted to approach it. I particularly remember that the parable of the barren fig tree was to me an inconceivable source of anguish; and I applied it to myself, with a strong persuasion in my mind that when our Savior pronounced

a curse upon it, he had me in his eye, and pointed that curse directly at me." (Mark 11: 21, 22.)

GRAY AND BLUE BREAK BREAD.

Gen. 13: 8; Neh. 8: 12; Is. 55: 2.

See the gray regiments marching silently in the tropic heat into folds of that blue army whose grip has choked them at last. Silently, too, the blue coats stand, pity and admiration on the brick-red faces. The arms are stacked and surrendered, officers and men are to be paroled when the counting is finished. The formations melt away, and those who for months have sought each other's lives are grouped in friendly talk. The coarse army bread is drawn eagerly from the knapsacks of the blue, smoke quivers above a hundred fires, and the smell of frying bacon brings a wistful look into the gaunt faces. Tears stand in the eyes of many a man as he eats the food his Yankee brothers have given him on the birthday of their country.

CONSCIENCE?

What do you mean by conscience? The human part of the intuitive moral sense, or that divine Somewhat or Some One who is revealed by the moral law, and is in us, but not of us? If you mean the latter, we do, in the name of every text in the Oldest and the Old, the Newest and the New Testament, worship it as "the light that lighteth every man that cometh into the world." But of that light we read that in the beginning it was with God, and was God.—Joseph Cook.

DON'T HANG UP YOUR HARPS.

Psalms 137: 1, 2; Matt. 12: 49.

A man in Babylon hung his harp on the willow and refused to sing when they asked him, because, as he said, "I remember Jerusalem; and because I think of her broken walls and her ash heaps, because I am thinking of her many graves, of the fields that are now deserted, I cannot sing in Babylon." There is no reason to suppose that he ought not to have sung a song in Babylon. There is no reason to think that was any merit in such remembrance of Jerusalem. Their hearts were filled with a desire to do good, that which was right, and any new love that is right ought never to drive out the old love, if that also be true. If you were going to the Paris Exposition and to visit the Louvre, those magnificent picture galleries, you would probably walk right through the galleries and see thousands of pictures, and go away thinking of a vast conglomeration of colors having no meaning or expression, and having a less desire to visit the galleries than before you went there. That will be the experience of thousands who go through that picture gallery. They will come back with less power to judge pictures than when they went, and less love for art than when they went. But the man who desires to so visit that picture gallery as to appreciate it, will go into the main

door and look at that battle-piece. He will stand there and grasp its meaning. Study its history, look at the visages of soldiers, and the general on his horse, the clouds, the sky, and everything will soon be so implanted on his mind that he will take it in and hang it on the picture gallery of his individual soul. He will look at it long enough, carefully enough to appreciate it, and take it all in. That is loving Jerusalem. "If I forget thee, O Jerusalem, may my right hand forget its cunning." But he goes on to the next picture, and it is a scene at Malmaison, the dying place of the Empress Josephine, and where she parted from the Emperor for the last time. There is the humble palace, there the chapel, there the wide-stretching fields, the cattle on this side, the children playing on that, and here Josephine looking from a half-open window, and the horses ready for the departure of him she loved so much; and standing there, studying that woman, her love for that man, his ambitions and the ambitions of all those who are with him, and how they abandon even their mother to go with him in his wars; then you think of the lonely palace, think of the vigils there and the burning candles in that little cathedral chapel, and then think of that dying woman, clasping his picture to her bosom, dying with a prayer for Napoleon on her lips, you study that picture, see what the artist intended to suggest by it, until you have gotten it complete. Then hang that on the wall of the picture gallery of your own soul, and it won't drive out the other. You can go back to the other, and study its scenes at any time.

TEMPERANCE REFORM.

Hardly less important (than early protests against slavery) to the life of the nation was the temperance reform, which began in 1825, and went forward with notable vigor and lasting results for thirty years thereafter. At the opening of the century it really seemed as if the manhood of America were about to be drowned in strong drink. The cheapness of untaxed intoxicants—rum, whiskey and apple-jack—made by anyone who chose to undertake the business, and sold at every gathering of the people without reference to the age or sex of the purchaser, had made drunkenness almost universal. Samuel Breck, at the close of the eighteenth century, says that in his time, it was impossible to secure a servant—white or black, bond or free—who could be depended upon to keep sober for twenty-four hours. All classes and professions were affected; the judge was "overcome" on the bench, the minister sometimes staggered on his way to the pulpit. When a church had to be built it was calculated that the cost of the rum needed would be greater than that of the lumber or the labor employed. When an ecclesiastical convention of any kind was to be entertained, it was a question how much strong drink would be required for the reverend members.

WASHINGTON MOVEMENT.

The reform first brought about more moderate use. Albert Barnes, in his first pastorate

at Morristown, took pledges of members not to exceed a pint of apple-jack a day. But total abstinence was soon the cry.

Within five years, and purely through voluntary associations of various kinds, there had been effected a great change in the social habits of the American people. An opinion had been formed which stamped drunkenness as sinful and shameful; liquor had been banished from the tables of all earnest people. Temptation was thus taken out of the way of the young. As time went on, sentiment hardened into a demand for total abstinence, and about 1836 American temperance became "teetotal."—As yet the actual drunkards were left unheeded for the most part; but the "Washingtonian" movement, set on foot by themselves in 1840, spread over the country like a prairie fire, until some 600,000 of this class had signed the pledge. And even if it be true, as Mr. Gough says, that the great majority of those who had been reached by this excitement, went back to the bottle, still great and lasting good must have resulted.

HOLD FAST TO CHRIST.

Prov. 4: 13; I Tim. 6: 12.

Often a ship's crew at sea are obliged suddenly to betake themselves to their boats and abandon the sinking ship. Such a case was lately reported of an American whale ship in the south seas. The whale, wounded by the art of man, ran out the distance of a mile, turned, and then came on with incredible velocity against the ship. Such was the shock that she instantly began to fill, and was gradually settling down. The sea was calm; there was opportunity, but not time for delay. They were not only far from land, but far from the usual track of ships on the sea. In the dreary region of the Antarctic circle they might wander a whole year and see no sail on the desolate horizon. There was little probability of rescue. The word was given, all hands went to work, and soon all the seaworthy boats were loaded to the gunwale with the necessities of life. The deck was now nearly level with the water, and the boats shoved off for safety. After they had pulled a hundred yards away two resolute men leaped from one of the boats into the sea and made towards the ship. They reached it while still afloat. They disappear down a hatchway. In a minute they emerge again bearing something in their hands. As they leap into the water the ship goes down; the men are separated from each other and their burden in the whirlpool that gathers over the sinking hull. They do not seem to consult their own safety. They remain in that dangerous eddy until they grasp again the object which they carried over the ship's side. Holding it fast, they are seen at length bearing away to their comrades in the boat. What do these strong swimmers carry, for they seem to value it more than life? It is the compass! It had been left behind, and was remembered almost too late. Now they have taken fast hold of it, and will not let it go. . . . When shall the souls, shipwrecked on the sea of time, take and keep such hold of the compass of truth as it is in Jesus?

PREACH CHRIST.

Recently Robertson W. Nicoll, editor of the *British Weekly*, preached a sermon at the semi-jubilee of Rev. Alex. Rust at the United Free Church, Arbroath. His subject was the Changes in Nation and Church during the past 25 years. It was a masterly review, and we give the part concerning the church:

We have had to face within the Church, and especially within our own Church, the problems raised by Biblical criticism. It is just twenty-five years since they were seriously agitated, and we are by no means at the end. Twenty-five years ago active and aggressive assault on what is termed orthodox Christianity came very largely from the outside. Scientific unbelief was in great strength. The notion that all the universe was under the unbroken reign of law, and that nothing could be known of God and of the future life, turned, of course, the whole Christian story into a fable. In this way it affected the Church very little, but when it was proclaimed within the Church that much had to be conceded, that many of the outworks had to be abandoned in order effectually to defend the citadel, then a new condition of things began. It may be that the Church will even have to ask herself whether she is prepared to stand on the fundamental doctrines of the Incarnation and the Resurrection of Christ. It may be that those who deny both may claim to preach in her pulpits. Whatever opinion we have formed, none of us will deny that the issues raised are great and grave and disturbing. They have undoubtedly made the work of the Church more difficult in every way than it was twenty-five years ago.

What is the Church to do in the presence of this vast unrest? I answer, the Church must do what it has done in the past. It must preach the Gospel of Christ's rest.

1. Is the Church to prescribe a new social order, to interfere with politics, to endeavor after the control of the State? No, not as a Church. For my part, I do not know what the new social order is to be. I know it will not be the order which exists at present. I do not know how the gulf between labor and capital is to be bridged. I do not know how we are to avoid the evils of a competitive system. Even if I thought I did know, it is not my business to preach theories on these subjects as certainties. The Church exists for the conversion and the sanctification of souls, for the promotion of inward peace and purity. Christians are to go out from the Church and seek the amelioration of the world as God may guide them. It is the duty of Christian men to take part in politics and administration, to seek that the will of Christ may be done in the State. But Christian men, each following his best lights, will come to different conclusions. One will be a Socialist, one a Conservative, one a Liberal. They are not entitled to excommunicate one another. They are not entitled to bring these differences into the Church. No Christian minister has a right to pledge the Church to the service of any of these parties. The business of the Christian minister and the Christian Church begins and ends with the introduction of the

the mind of Christ into its members. The more the members are filled with the Spirit of Christ, the more safely and the more wisely will they be able to do His work in the world of business, of politics, of social activity. But the Church, as such, cannot be Socialist or Conservative or Liberal, and that Church is false to Christ which associates politics or social theories with her membership. If the Church has the mind of Christ, the fever of amusement and the chill of avarice will be destroyed in her members. I do not complain of criticism. Criticism of the Church of Christ is not necessarily criticism of Christ. It may be that many of the criticisms passed upon the Church are justified. It may be that the Church has not cared for the poor and thought for the poor as Christ would have willed her to. But when the Church is criticized because she does not espouse a peculiar theory of the reconstruction of society, she may afford to smile. No theory of the reconstruction of society is to be found in the New Testament. When Christianity has done her work in changing the hearts of men, society will necessarily be constructed on the Christian basis.

Is it then the duty of the Church, as a Church, to perform works of charity and philanthropy? Yes, but these are subsidiary duties, and not primary duties. In other words, the Church may, if she will, have a soup kitchen, but the Church must not be turned into a soup kitchen. If she is, she ceases to be a church. The Church may have a social club, but the Church must not be a social club, and cannot be a social club. The Church may have an orphanage, but the Church is not an orphanage. In other words, all these institutions may be grouped round the Church, but the Church is different from them all, and must give life to them all. The Church may give a cup of cold water, but she must give it in Christ's name. Everything that she does in the way of philanthropy must carry with it the message of the Gospel—in other words, must be done in the name of Jesus Christ.

2. For the Church has the best thing to offer, something better than riches or ease or prosperity or success. The Church has rest to offer, the rest of Christ for weary souls. She wields through the Holy Ghost the direct personal spell of Christ. She helps men to lead the life that is best worth living. No worldly advantage, no culture, no power, no wealth, no love even, will bring into the heart this blessed gift of peace. It is Christ who gives it, and Christ only. The business of the Church is to declare this rest to the weary generations of men. She preaches Christ as Lord of the Sabbath, Lord of Rest, Ruler of change. She opens up His redeeming, cleansing love. She imparts those spiritual impressions of care and tenderness which come to us from a source beyond ourselves, and which make many lives least blessed outwardly the most truly happy. Nor does she deal merely with life. She deals with death. As St. Paul said, the risen Lord turns life into a patient waiting for a fuller vision of Christ, and He turns death into sleep. What can politics, or sociology, or science, or art, or literature do

to alter the fact of death? Nothing. What is done for us so long as death remains grim and hideous? Nothing. But to those who receive the rest of Christ He, the Lord of Peace, gives peace always, by all means. Through Him I may have peace in suffering, peace in loss, peace by the deathbed of my dear ones, peace when my own life is slipping away from me, peace in that hour which pronounces our *tekel*, or sets us free from danger for ever.

3. Once more, the Church offers her gift now. How many have set their hearts on the promises of the future and have been miserably disappointed! What alluring hopes have been dangled before our eyes utterly to vanish! How many things were expected twenty-five years ago, and they have never come, or, if they have come, it has only been to disappoint us! "Please God," said an old Irish woman in New York, "we'll have easy times when Tillden's elected." This is how we speak. When some party comes into power, when some new legislation is enacted, when some tangled problem is solved, there will be for us a new heaven and a new earth. But now is the day of salvation. Here at this moment any soul looking to Christ and trusting in Christ may receive the Bread that God the Father has sealed, and be satisfied. Every soul may take that peace which the world cannot give and cannot take away. And now let me say a word especially to the young. You have a hard life before you. Yours will be a more difficult struggle even than our has been. But you will come forth more than conquerors if you fight your battle in the strength of Christ. And so I close in the words of a famous preacher: "We leave with you then His own Divine words, and no words of ours shall follow them, for indeed they are high and wonderful words—kingly, soldierly, loving, pure, richer than gold, fairer than beauty, sweeter than song, and better worth the telling over this wide earth among toiling and suffering men, than all the other news which fly abroad from tongues, and pens, and books—'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'"

Preaching the Gospel.

Much that is called preaching the gospel is only superficial reasoning or exhortation about the temporary matters of earthly life. The true preacher of the gospel is, however, a herald of the eternal purposes of God, going before the coming of the king, proclaiming his coming, and offering pardon to those who are in rebellion against him. Such a herald must, therefore, first of all, receive his commission and proclamation from God himself (Jonah 3:2; Ezekiel 3:17.) His ministry is not a business or enterprise which he voluntarily takes up, but a work to which he has been called (Galatians 1:1, 11, 12, 15, 16.) He is therefore a servant as regards the Lord, to whom he must be strictly subservient.

But toward men he is an ambassador or representative of God, and must, therefore, maintain the dignity and authority of him by whom he is sent (Matthew 7:29) and proclaim with

all fidelity the whole gospel in its age-long sweep and its solemn culmination and weighty sanctions, both of rewards and punishments (Mark 14:62; Acts 17:23-31; Romans 2:7, 8, 9, 16; Acts 3:19-21).

He should never rest content with simply rescuing individuals from personal danger, but should show each individual as far as possible, his place in God's great plan (Daniel 12:13; Esther 4:14.) He should never content himself with insisting on immediate duty alone, but should always carry the mind forward to the consummation, no matter how distant it may be (Jude, verses 14, 15; Matthew 28:19, 20).

The salvation of the individual, however important and precious, is not the first consideration of the preacher, but rather God's honor and purposes, by acquiescing in which the sinner finds his salvation. God's purposes are ages-long and worlds-wide, touching not only the sinner of the human race, but also beings in other states of existence. There is, therefore, no higher employment possible, no greater dignity attainable, than to be a herald of God's purposes, showing men the way of eternal salvation by falling in with these purposes, or in other words, of being reconciled to God (II Corinthians 5:20.) As an illustration of the preacher's position, take Paul. He was called, not like the eleven, by Christ in glory, and hence always had pre-eminently before him the high or upward calling, and the future development of the plan of salvation, so that he thought but little of the present reputation or comfort, if by any means he might please Him who had called him. (See Galatians, first and second chapters; II Corinthians, chapters 4, 11, and 12; Philippians, chapter 3.)

One practical fact that the herald needs ever to keep in mind is, that his message may be disbelieved, disregarded, and even despised. His announcement is so great and the blessedness of believers in Christ is so complete, that many will not believe, but this is no ground for discouragement and should never turn aside the true preacher from his work. Time will show that his message is true. Consider carefully Acts 17:32; 19:8, 9; 22:22; 26:24; 28:23-29, all of which are instances of the rejection of the message, even when preached by so able and faithful a preacher as Paul; but see how he, nevertheless, rejoiced in his work (I Timothy 1:11, 12; II Timothy 1:11, 12; 4:7, 8, 16, 17, 18.) In one word, keep "that day" clearly before the mind, and it will enable you to proclaim the right message and to bear hardships with the right spirit, and to be found in the right place at "that day" (Philippians 3:8, 9).

In those seasons of loneliness that come to most serious persons now and then, when the fogs hang low over the soul, when the harp of song is silent, and the pulses of life beat heavy and slow, it is blessed to remember that "the Lord thinketh upon me," and that he will never forget, never leave, never forsake his trusting child. "Bless the Lord, O my soul!"—Exchange.

UNUSUAL.

PSALMING EACH OTHER.

The London Christian World recalls this interesting incident:

The cathedral church of Newcastle, St. Nicholas', with its very ornamental pinnaced tower, was the scene of a notable conflict between Charles I and a Presbyterian preacher, during the time when the King was held a prisoner in Newcastle. At the service one day the minister gave out Psalm 52:

Why dost thou, tyrant, boast thyself
Thy wicked works to praise?

The King called immediately for Psalm 56:

Have mercy, Lord, on me, I pray,
For men would me devour.

According to the published record, Dr. J. M. Buckley, editor of the Christian Advocate, is by far the most frequent speaker on the floor of the Methodist General Conference. Owing to this fact, it is said that a lay delegate once turned the laugh on him rather severely. The doctor, in a speech, had referred to his salary when he was a pastor as compared with his salary as editor, and said the former was actually more remunerative than the latter; that when he was a pastor he had no house rent to pay, and that, comparatively, there were but slight demands upon his purse. But now the calls for money were numerous, there was house rent to pay, gas bills to settle, and numerous other drains upon his income, or words to that effect. Just then a witty lay delegate exclaimed, "Mr. Chairman, I rise to a question of privilege." "State your question of privilege," said the presiding bishop. "I should like," said the layman, "to ask Dr. Buckley how much he pays for gas." The conference saw the point and burst into a roar of laughter, much to the discomfort of the able, learned doctor.

"Lucy," said a Washington lady to her nurse-girl, "do you lay up anything out of your ten dollars a month?"

"Well, no'm," answered Lucy; "but I could if I didn't haf to gib my fambly nine dollahs 'n' a half of it ter pay de rent!"

A high churchman and a Scotch Presbyterian minister had been at the same church. The former asked the latter if he did not like the "Introits."

He replied, "I don't know what an introit is."

Said the churchman, "But did you not enjoy the anthem?"

He replied, "No, I did not enjoy it at all."

"I am very sorry," said the churchman, "because it was used in the early church; in fact, it was originally sung by David."

"Ah!" said the Scotchman, "then that explains the Scripture. I can understand now, if David sung it at that time, why Saul threw his javelin at him."

On a tour of President McKinley in the

south, Mr. Andrew Carnegie was a member of the party. On one occasion he accompanied the President and some others to service in a colored church in Thomasville, Ga. Mr. Carnegie dropped a fifty-dollar bill into the box. The old preacher counted the contents. When he had finished, he placed a handful of small change on one side and a crisp greenback on the other. Clearing his throat, he said:

"Breddern, we has been greatly blessed by dis yer contebution. We has heah fo' dollahs an' fo'ty cents; dat is good; an' if de fifty-dollah bill put in by the white gemman wid de gray-whiskers is also good, we is blessed a whole lot moah," and he looked suspiciously at the giver of libraries and campaign funds.

This is the experience of a fresh air waif:—The first thing when we got there the horn blew, and we had breakfast, lots of good things to eat. Then we went out to play, and before long the horn blew again, and we had a nice dinner. We went out again after dinner, and in a little while the horn blew again, and we had supper.

After supper we went out to play again, and pretty soon the horn blew again. We went in, and the lady said it was eight o'clock, and time to go to bed, but before we went she gave us a bowl of splendid bread and milk.

When I went upstairs, I was just as sleepy as I could be, and I wanted to go to bed right away; but I told them if that horn blew again, to be sure and wake me up.

PASTOR AND FARMER'S LAD.

One of the parish sent one morn—

A farmer kind and able—

A nice fat turkey, raised on corn,

To grace the pastor's table.

The farmer's lad went with the fowl,

And thus addressed the pastor:

"Blame me if I ain't tired! Here is

A gobbler from my master."

The pastor said: "Thou should'st not thus

Present the fowl to me;

Come! take my chair, and for me act,

And I will act for thee."

The preacher's chair received the boy,

The fowl the pastor took;

Went out with it, and then came in

With pleasant smile and look;

And to his young pro tem, he said:

"Dear sir, my honored master

Presents this turkey, and his best

Respects to you, his pastor."

"Good!" said the boy. "Your master is

A gentleman and scholar!

My thanks to him, and for yourself,

Here is a half a dollar."

The pastor felt around his mouth

A most peculiar twitching;

And, to the gobbler holding fast,

He "bolted" for the kitchen.

He gave the turkey to the cook,

Then took the youngster's hand and left

A half a dollar in it.

And came back in a minute;

—Western Teacher.

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TO CURRENT ANECDOTES READERS

We wish to gather our 7,000 readers into a conference and discuss features for the coming year. We will outline some plans and would like to have your opinion of them. Our pigeon hole where we keep commendations which come to us voluntarily is so full we can get no more in and they contain all gradations of enthusiasm, up to "Worth its weight in gold." But the commendation that pleases us most, is the one that comes from the reader who has discontinued, and after a month or two found that it leaves an aching void and wants that void filled, also the back numbers.

For our purpose is to make Current Anecdotes a necessity to every live, up-to-date preacher. And we propose to do so along the following lines:

1. Illustrative.
2. Method of Church Work.
3. Homiletical.

First, Illustrative.—The day when audiences would listen to essays on texts, however brilliant, brainy or earnest, is past. President Hadley of Yale University said recently that a hundred years ago nearly everybody wanted to hear sermons, whether they were good or bad. Nowadays nobody wants to hear a sermon unless it is good. Spurgeon, Beecher, Hillis are examples of the effectiveness of illustrations from life and literature.

In addition to the contributions of Russell Conwell, J. Wilbur Chapman and A. T. Pierson and Louis Albert Banks we will have a prize competition that will draw from 100,000 preachers of the United States their best illustrations.

Books like Eben Holden, Richard Carvel and up-to-date fiction and literature will be searched for illustrations. Now that Nature study is becoming so popular we will extend our search into that class of books.

HAVE YOU ANYTHING TO SUGGEST IN THIS LINE? WHOSE ILLUSTRATIONS IN CURRENT ANECDOTES HAVE YOU USED MOST DURING THE PAST YEAR?

We have used stories of hymns for song services three times. They have attracted a great deal of attention, and have brought in-

quiries for more information. One Philadelphia pastor used one with success. If you do not wish to spare a whole evening to a special service of this kind, the stories may be used when announcing hymns.

WOULD YOU LIKE TWO PAGES OF EACH ISSUE GIVEN UP TO STORIES OF HYMNS, THREE ISSUES BEING SUFFICIENT FOR A WHOLE SERVICE, WHICH WOULD GIVE YOU FOUR SERVICES A YEAR?

A similar service could be conducted with Bible texts instead of hymns. Ask the audience for favorite texts, (may be put on the collection basket the Sunday before.) Comment can be made, stories of other texts in the same book or chapter related.

WOULD YOU LIKE A PAGE OR TWO OF TEXT STORIES OF EVERY MONTH?

DO YOU FIND DESCRIPTIONS OF FAMOUS WORKS OF ART SATISFACTORY FOR ILLUSTRATIVE PURPOSES?

Second, Methods.—We are not at liberty to announce the details, but our Methods Editor will probably go into a position that will give him an opportunity to observe methods in different churches over the United States.

The time has come when we must apply just as much energy, thought, method and system to the extension of the Kingdom of Heaven as a man does to his business. Every trade or business of extent has its trade paper giving information and suggestions, and telling what different concerns are doing. That is the aim of our Methods Department.

DO YOU THINK OF ANY WAY WE CAN IMPROVE IT? WHAT ARE THE PROBLEMS TROUBLING YOU IN YOUR CHURCH? WHAT DO YOU WANT TO SEE DISCUSSED?

Third, Homiletic.—First we expect to continue Dr. Hallock's department. Many ministers find Neglected Texts very suggestive.

We expect to strengthen our Current Anecdotes pulpit. We are considering a sermon each month by A. C. Dixon, J. Wilbur Chapman and Louis Albert Banks. Some of the greatest preachers the world has known have been omnivorous sermon readers.

HAVE YOU ANYTHING TO SUGGEST ABOUT HOMILETIC DEPARTMENT?

Fourth.—WHAT DO YOU THINK OF THE SPACE GIVEN UP TO RELIGIOUS REVIEW OF REVIEWS AND ALSO TO BOOK REVIEWS THE PAST YEAR? WHAT WOULD YOU PREFER IN PLACE OF IT, IF ANYTHING? WHAT NEW DEPARTMENT WOULD YOU ADD IF YOU WERE EDITOR? WOULD YOU LIKE A DEPARTMENT OF QUOTABLE POETRY? IS THE PAGE GIVEN UP TO UNUSUAL ANY USE TO YOU?

WOULD YOU LIKE OCTOBER, NOVEMBER, DECEMBER AND JANUARY CURRENT ANECDOTES to contain supplements, each one to carry six portraits of leading preachers of the leading denominations, and whose picture you would like to see, of your denomination?

Sincerely, F. M. Barton.

Methods of Church Work.

By ELLISON R. COOK.

WORK IN A RURAL PARISH.

While the large majority of our churches are located in the smaller towns and country places they do not receive the consideration they so richly deserve, by writers in our various periodicals.

We propose in this article to give the actual experience of a successful pastor in organizing and carrying forward the work in a country parish.

Let us first, however, quote Mr. Spurgeon's words to an earnest pastor: "You need to be a great deal more anxious about yourself than about your methods." As Paul said to Timothy, "Take heed unto thyself." All methods look cheap in comparison to the divine anointing. "But," he continues, "We must have methods adapted to the changed condition of the times and the people. They must be devised with sanctified ingenuity and faithfully carried out. The Holy Ghost must be in the foreground, God must be all in all."

We give the experience of Rev. H. L. Hutchins, of Hartford, Conn., in his own words, and feel sure that many of our readers will find inspiration and real practical help in what he says. Mr. Hutchins served a country parish in Connecticut, but the conditions prevail in greater or less degree everywhere, and his plans may be modified and adapted to work in rural places in any State in the Union.

Mr. Hutchins says: "The great mass of my people are hid away in valleys, hillsides and cross roads that are numerous with us.

"When I first went to that parish, I found such a condition as we so often hear described. I found that to reach my people was a problem, and I wish to tell a few things which I have done to this end. I hope to be instructive. I found it very difficult to get my people out, except to one service a week, and that was the Sunday morning service. And I will say that my church was pretty well filled with as fine looking, intelligent people as you will find in any church in the country. I found that I could not secure an average of more than fifteen out of a membership of one hundred and thirty or forty, at our prayer-meeting, the only prayer-meeting I had, and it discouraged me greatly. I always count the prayer-meeting as the greatest factor in Christian work, and it seemed to me I ought to do something whereby I might reach my people. There were real difficulties in the way of getting them out of the by-ways and hedges from which they had come on dark nights to the church on the hill. To come up three or four miles to prayer-meeting in the middle of the week was considerable of an undertaking. I devised a plan of parish work, which, it seems to me, has worked well in that place. I have divided my parish into eight districts. Each one of these districts has an organization of its own, and takes care of itself under the leadership of one person, under, of course, the guidance of the pastor. It makes me, therefore, a sort of presiding elder and sometimes a bishop. I have these leaders meet me once a month to consider methods and ways of Christian work, and they constitute what is

called the parish executive committee. We have four committees in each district. One of them is called the prayer-meeting committee. The best committee I know of in the world is a committee of three, when two of them are sick. I have a prayer-meeting committee of one, often a lady, to secure the place for the prayer-meeting, and look after the meeting. I do not like a school house for a prayer-meeting, with their stiff, old-fashioned seats. The lady member of the prayer-meeting committee secures a home somewhere, where we can hold a good neighborhood prayer-meeting, and she is also responsible for a leader. I have a hundred families in my parish, and there are about a dozen families in each district.

"We have also a Sunday school committee of one, whose duty it is to look after the children in the district and bring in those who have not been interested in the school. Then we have a benevolence committee of one, who goes around under the instruction of the pastor delivering missionary literature. We have got eight such committees. I make a plea for Home Missions on the Sabbath, and give them envelopes to distribute for offerings and instructions, as to what they shall say, and we always receive some results from them the next Sunday. We have a visiting committee, who makes itself responsible for the looking after new families and cases of sickness and reports to me. I have found in my experience that one of my greatest needs has been just such a committee as this. I think every pastor will respond sympathetically when I say that there are times when people are sick in their parishes, and they know nothing of it until they get well, and then there is some little feeling in regard to it, although we are not to blame.

"This plan thus includes, as you see, some forty persons that are engaged in Christian work, and we have an election and change of officers every six months, so we have during the year about eighty persons, out of a membership of one hundred and forty, who can make a report of service at the annual church meeting.

"Then each one of the different districts is required to furnish once a year a missionary concert program and support it also. Further, at every one of these prayer-meetings there is a representative from the district appointed to attend the regular Thursday night church prayer-meeting, who is expected to report the character of their meetings, the interest, number present, and also those taking part."

We take pleasure in commending to our readers the Fremont-Vineta Oil & Gold Mining Co., whose ad will be found on another page. We have long been acquainted with two of the officers of the company and have full confidence in the company's representations. In these days, when fraudulent companies (mining, oil and others) are so numerous, it is but just that we should call especial attention to one that we have full reason to believe is worthy of confidence.

Advice as to Open Air Work.

There are several other pastors who are anxious to launch out into the deep in order that they may let down their nets, but at present are carefully feeling their way and laying their plans. I feel quite sure that the day is not far distant when we shall see many turning towards the Church as a result of this aggressive work on the part of those who are going forth bringing the claims of God to the attention of the multitudes. The methods are simple, but are they not those our Savior used? Why should we hesitate to go where he did and to speak to the people as he did? May it not be that we are getting back to first principles? Is the time not coming when we shall gather the Church members together on the Lord's Day morning for the public worship of God, then for all, old and young, to meet in the Bible School for instruction in the Word, and then with a social gathering for prayer and conference in the early evening, conducted, preferably, by the young people of the Church; we are ready to go forth with a trained band of workers to reach the multitudes who are beyond. Those multitudes beyond are sometimes living right beneath the very droppings of the Sanctuary, but they never come within the veil to enjoy the presence of God and the fellowship of his people. Is that not the truly active Church which not only has its pastor at home and its pastor abroad, but its every member feeling the responsibility of going to his neighbor with the invitation to come to Christ? Are we not inclined to lay too much stress upon the imposing edifice and the furnishings thereof, rather than upon the message needed by our perishing brother? What difference does it make whether we preach from a platform covered with the richest velvet and from behind a pulpit carved mahogany, or from a rudely improvised platform made out of an inverted goods box? Our brother is dying, and if we cannot find a silver spoon with which to administer the saving potion let us pick up the broken shell lying at our feet and with that try to save him. Save him the other way, if you can. Use all the fine elegance within your command; but remember that what you are after is men. We must go to them with hearts filled with the Master's Spirit, and, like the four men in the Gospel story, if we cannot bring them to Christ through the door of the Church, we will climb to the roof, or go out into the park, or stand upon the street corner, and tell them that God loves them. Anywhere, anyhow, we will bring men to know God.

Might I suggest that if there is any brother who is thinking that he ought to do something of this sort that the best way, after he has taken the whole matter to the Lord, and then has had a good, frank talk with the officers is to go right out and do it. You will probably make mistakes. Do not let these deter you from going ahead. As good men as you have made mistakes. They were not daunted by any failure. Neither should you be. Before long you will find that you can do with comparative ease that which at first seemed to be impossible. If your heart is filled with the love of God you will succeed.

Filled with that, you will then have love for souls; and you never really have loved a soul yet that you were not respected for it and often loved in return.—Donald M. Grant.

Bethany Church.

Writing of the church known as John Wanamaker's, Charles Gallaudet Trumbull says in the Record of Christian Work: "Before 9:30 Mr. Wanamaker entered the little room. A pleasant 'good morning' from him was responded to verbally by the roomful, and quietly and informally he took charge of the meeting.

"Four minutes later a big, smooth-shaven Irishman in churchly garb slipped into the seat beside me—the Rev. William Patterson, who left Cook's church in Toronto (a bigger church in numbers, by the way, than Bethany) to come to Philadelphia to take charge of the vast parish that for so many years has looked to John Wanamaker as its earthly guide and friend.

This early morning gathering was the regular Sunday meeting of the leaders of the forty-five bands of the Brotherhood of Andrew and Philip. As the meeting progressed it was easy to understand the purpose and power of the Brotherhood. The names of sick members were announced, visitations were reported, a large box of flowers on the desk before Mr. Wanamaker was turned over by him to the men for use among the shut-in, applicants for employment were mentioned, a printed circular of the Brotherhood was commended by Mr. Wanamaker, while at the same time he cautioned the men against relying on printed matter, no matter how attractive, and urged on them the ever-present necessity of personal, face-to-face work in order to reach men for Christ.

"At 9:45 the great meeting of the Brotherhood proper began, held in one of the large rooms of the Sunday school building. Frequently there are four hundred men present at this meeting. Mr. Wanamaker was again in charge, and Pastor Patterson also on the platform. After an eight-minute talk from the leader the meeting was in the hands of the men.

"The present membership of the Brotherhood is 849. It includes both members and non-members of evangelical churches. Only last year Mr. Wanamaker built and turned over to the Brotherhood, at a cost to himself of nearly \$60,000, the handsome Brotherhood house that stands on the site of the original Bethany Mission, a couple of blocks away. It is a typical and handsomely furnished club house, with all the appointments needed to make the men feel thoroughly at home—even to a roof garden for summer nights. A yearly fee of one dollar entitles a Brotherhood man to all the privileges of this house.

"At 10 o'clock a sisterhood meeting, led by the wife of the pastor, was in session, while at 10:30 the Junior Bible Union meeting having come to an end, a brief meeting of the directors of that body was held. These directors occupy a place in their organization similar to that of the leaders of the Brotherhood. Plans

for a debate, to be held by the Junior Bible Union Lyceum on a week-day evening, were discussed, and the welfare of the entire organization was considered. The total membership of the Boys' Union is 434. It is already a power among the boys, but it is hoped to make it the nucleus of a still greater work, a boys' building being contemplated, devoted to educational, gymnastic, debating and recreative purposes.

"Although all these meetings take place before the regular morning church service at 10:45, they are so characteristic of the life and atmosphere and work of Bethany that they give one a better idea of what Bethany means to Philadelphia's humbler classes than could possibly be gained by merely attending the church service proper. Yet that service is an interesting and impressive one. Into the great auditorium with its seating capacity of over two thousand, the people pour from all quarters of the southwestern section of the city. There is an average morning attendance of sixteen hundred people the year around—and the doors of Bethany have not been closed in forty-three years for a single regular service.

"The pews are all free; the church is supported by the people's free-will offerings. Beloved Pastor Van Deurs, now seventy-six years old, takes part in the opening services of the church, while Mr. Patterson usually preaches. Dr. Van Deurs, often lovingly referred to as 'the Old Benediction,' is the visitor, or pastor, of the entire great parish. His pastoral work is enormous, yet he carries it on in such a way as to have won only the love of all. His monthly average of funerals is not less than fifteen.

"The third regular pastor connected with Bethany is the Rev. John C. Thompson, whose duty is that of caring for the mission that Bethany sustains about a mile and a half away. The Sunday school alone of this mission numbers over four hundred, and two sessions have to be held every Sunday afternoon to accommodate them all. A new building, to cost \$50,000, is about to be built for the mission as a thank-offering from Mr. Wanamaker for the narrow escape his immense business establishment had from fire three years ago. This building will include a gymnasium, a men's reading room and similar appointments.

"At 2:30 sharp the doors of the Sunday school building are closed and locked, and so they remain until 3 o'clock, when the class study of the lesson begins. With the thousands that make up the school's membership it is a simple matter of necessity to enforce certain rigid rules of this sort. Yet out of the two thousand persons making up the average attendance at the Sunday school, not more than fifteen or twenty, as a rule, are late.

"The thirty minutes of opening exercises are conducted by the superintendent, Mr. Wanamaker, following a printed order which is in the hands of every one present, and which is changed from time to time. Responsive or antiphonal readings from various departments make up a large part of this order, and the 'Show of Bibles' is a regular feature, never omitted, for which Bethany is famous, over 80

per cent. of those present showing their own Bibles. Then the study of the lesson is taken up by classes and departments, the latter including the kindergarten, boys' and girls' intermediate department, girls' teacher-training class, main school, and, not in attendance of course, the cradle roll and the home department. All the younger departments of the Sunday school are in charge of Miss Annie S. Harlow, a bright New England woman whom Mr. Wanamaker induced to come to Philadelphia a few years ago to give her whole time to his Sunday school, and who, he now says, is the real power there.

"At 2:45, in the church, the great Bible Union assembles—another distinct and unique feature of Bethany. This is an organization of men and women numbering over twenty-two hundred members, meeting weekly for Bible study under the personal leadership of Mr. Wanamaker, and besides this carrying on such work as a penny savings bank, systematic visitation of the sick, steady relief of the deserving, loaning easy chairs for aged and sick, a coal club, a mite society to sew for the poor, a social union for the women, practical temperance work, aid to Bethany home, and an art gallery. There are ninety-six tithe-men and tithe-women of the union, who look after the various bands and are responsible for the records of the individuals placed under their care. At 2 o'clock every Sunday these tithe-men meet with Mr. Wanamaker in their own room, while still earlier, at 1:30, the governors' meeting of the Bible Union is held, being a sort of executive meeting of the Tithe-men's Association.

"After the closing exercises of the Sunday school another characteristic Bethany meeting occurs—the 'Twenty-Minute Meeting.' Forty-three years ago this was begun as a teachers' prayer meeting; then older scholars were asked to remain, and gradually, continuing from that day to this, it has come to fill an important place in the day's services. Visitors frequently take part in it, and are welcomed. They are always asked to state from whence they hail. On one Sunday afternoon, New Zealand, London, Scotland, Indiana, India and Connecticut were thus represented.

"After its close tea and crackers are served in one of the rooms to those who would have to go a long distance to their homes, and at 6:15 again a prayer meeting for men is held in the Brotherhood building. The evening preaching service at 7:45 concludes the regular Sunday workings of this great spiritual powerhouse."

A UNIQUE ADVERTISEMENT.

We have recently had 1,000 blotters printed and distributed in offices, stores, hotels, post-office, etc. The results have been most gratifying.

Blotters may be had that have a smooth glazed surface on one side. They come in delicate tints or colors. Printed with half tone cut of the church, and verses of scripture like the following, they are sure to attract attention:

Prayer. "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot

out my transgressions." Ps. 51:1. "Blot out all my iniquities." Ps. 51:9.

Promise. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Rev. 3:5.

Between the prayer and promise we had the announcement of a series of special Sunday evening sermons, together with a cordial invitation to these services. Blotters are in constant use. The play on the word blot attracts and holds the attention, and in nine cases out of ten will impress the reader.

THE "DOOR-KNOB CALLER."

Rev. Geo. W. Kemper sends us a neat card, size 3 x 5 inches, perforated with small round hole at top, through which a cord is looped. The cards contain an invitation (see form) and are attached to the door-knob of all houses in reach of the church:

I am an Humble "Door-Knob Caller."

I wish you a happy good day
and extend to you and your friends
a very cordial invitation to at-
tend the

GOSPEL MEETINGS

now being held in the Medway Christian Church. The Minister, Geo. W. Kemper will preach every night. Services begin promptly at 7:30 o'clock. Special Music.

The Gospel is the power of God unto salvation" for each soul and for our community.

"I was glad when they said unto me, Let us go into the house of the Lord."

WE SHALL EXPECT YOU.

USEFUL IN PROMOTING A REVIVAL.

The first thing in promoting a revival is to awaken the spirit of prayer and expectation, and to set Christians talking about Jesus Christ and the Great Salvation. Suppose a minister, or better still all the ministers in the place, preach on a given Sunday on the same subject "Prayer," and at the close of the sermon let each minister say to his people that as they go out of the house they will receive at the door a choice leaflet on the theme of the sermon. Let him urge them to read it and pass it on to someone else. If they wish more of the same kind they can obtain them of such a person. In this way the whole town will be led to talk and think about the same subject all the week. The next Sunday let the ministers all preach on Repentance or Conversion, or Sin, or the Holy Spirit, and follow the sermon with a good tract on the same subject. In a little while scores of people will be found using tracts to supplement their conversation, and in their correspondence, and a deeper interest in spiritual work will be awakened.

BOYS' WORK.

Rev. J. H. Pannebecker, D. D., of Trinity Reformed, Columbia, Pa., says:

"I have had in my church for nearly ten years a society of boys under the name of

'The Order of Pages.' We admit boys of ten years and older by a simple but impressive initiation. The boys elect their officers. Each boy is responsible for his good behavior and for assistance to each other boy to behave properly. A nominal monthly dues is required, as a practical lesson in meeting payments promptly and so cultivating the habit of not getting into debt. A saving department for the saving of their earnings, if at all possible until they are 21 years old.

"The boys are urged to read, and tell what they read. In the period of general conversation, I watch for questions which arise that offer opportunity for debate, when a formal debate is held. We take walks, during which I teach botany, geology, entomology, especially do I teach them the names of trees and the uses of the various kind of wood.

"Now and then I give them tasks to make something that can be used in their homes. I get the parents previously to show especial interest in these productions, and get them to promise me to use them. I read to them such stories or domestic histories as will give pictures of better life than that which they see daily in their homes and among their companions.

"Once a year we take a trip, now to the State capital where, after arrangement with those in charge of the buildings, I teach them State government, then to the county seat, where in the same way we visit the court house and other public buildings, and I teach them the county government. I take them from office to office, explaining the duties of the officers. In the court room I explain the meaning of a court, dwelling especially on the solemnity of the oath, and explaining to them how to give testimony as a witness.

"One time we went to the Indian School at Carlisle, where Major Pratt took special interest in us. I give every opportunity to ask me questions. If I know of any boy who can answer a question so asked, or if I know that he can get the answer to it, I refer it to him. I ask questions to be answered at once or a week hence. We discuss the merits of professions and trades. In athletics we cannot do much, as we do not have suitable room. We had drills (military) but the influence did not seem to be good."

The Rev. Charles Spurgeon said: "I came across a nice little anecdote the other day. A child was asked if she would like to stay with her Aunt Mary or her Aunt Jane; both aunts were very kind. She said she would like to stay with Aunt Jane best, because, though both aunts made some tarts and cakes, Aunt Jane always set them on a low shelf, and she could easily get at them." Some teachers have very good addresses and talks to children, but they are rather stylish—upon a high shelf. Others are so simple that they can get the cakes! and children like that. Have you never heard of the minister that used such big words in his sermon that one said to him, "I thought your Master sent you to feed sheep, but you preach as though he had sent you to feed giraffes." Very few of our children are giraffes. Put your cakes low.

SUGGESTIONS FOR THE SUNDAY EVENING SERVICE.

The Stereopticon Again.

If it is difficult to gather and hold a Sunday evening congregation at other seasons, how much greater the problem during the heated term. Yet it is a problem that can be solved. Many people are away in the mountains, or at the seashore, but there are many more whose business, or the lack of means, keeps at home. The faithful pastor realizes the needs of this class. They need the very help the Sunday evening service, properly conducted, would bring to them. The difficulty is to get them to attend. There must be something to attract, arouse and hold their interest.

Have you tried the stereopticon service? Taken hold of with painstaking care and prayerful preparation, it is not only an attractive, but a deeply impressive, spiritual, and beautiful service. The heart is reached through the eye, the Gospel is simply told, and many may be brought into vital union with Christ.

Like anything that is not old, its introduction will be regarded by some good people as an innovation hurtful in its tendency. There is prejudice which grows out of a lack of knowledge of what such a service is, and what it has accomplished. A recent writer has said: "From every quarter there come testimonies that this new method is successful in bringing the unchurched masses in to the church, and is being blessed of God in preaching the Gospel with converting power. 'Many come, doubtless, through curiosity or interest in the pictures rather than the Gospel. Paul rejoiced that Christ was preached even 'of contention, not sincerely,' as well as of love. Is it not better that the people come where Christ is preached, even though not constrained by love, than that they do not come at all?"

Rev. W. A. Mason, D. D., Baptist, of Minneapolis, Minn., writes that "sixty conversions attended a minister's illustrated lectures on the life of Christ," and also "that there are in the world today, thousands who associate the stereopticon with their most precious religious helps."

There are two facts it would be well for the pastor who hesitates to adopt this unusual method to consider:

(1) The stereopticon service almost invariably draws. Empty pews will be filled.

(2) This method of presenting Gospel truth has been blessed of God in winning souls to Christ.

Even if no one were converted, is it not far better that scores and hundreds be instructed in the life of Christ, and on other uplifting themes than to spend an hour every Sunday night preaching to empty benches.

We would not advise that that this service be substituted for the regular Sunday night preaching service immediately in a church where the prejudice is strong or widespread. The pastor must exercise wisdom and judgment. We know of one pastor who, in such

a charge, began by using the stereopticon in the mid-week prayer service. Subsequently he gave a series of Sunday night lectures on missions, illustrated with well chosen views. This was followed with a series of talks on sacred hymns and their authors with views illustrative, instructive, and interesting. By the time his series of missionary talks were well under way, so large had become the attendance, and so enthusiastic the congregation, that every particle of prejudice was swept away. Now the stereopticon is regarded, even by those at first most bitterly opposed to its use, as one of the most valued auxiliaries in the work of the church.

We have known the stereopticon used to throw the words, and even the music of sacred hymns upon the screen, to prove most helpful in promoting congregational singing.

In interesting and instructing the children, and young people the stereopticon may be made invaluable. Their attendance may be secured, their interest aroused, and their attention held by this means when everything else fails.

Stereopticon views may be had in almost endless variety, either bought at reasonable price or rented at low figures. First class lanterns, with all the modern improvements, can be purchased from any one of several houses, which make a specialty of this line of supplies. (See advertising Department Current Anecdotes.) Full information, catalogues, price list, etc., may be had for the asking.

He is a wise pastor who studies the possibilities of the stereopticon in advancing the interests of the Kingdom. Wiser still is he who proceeds to put these suggestions into practice, remembering always that we must be governed by the law of adaptability.

PRACTICAL PLANS FOR INCREASING ATTENDANCE ON ALL THE SERVICES.

It is needful during the summer months to put forth extra effort if the congregations are kept up, not only at the evening service, but at all the services of the church. Instead of relaxing effort as so many pastors do, accepting the situation, and just drifting along; since the difficulties are greater, more strenuous effort is demanded. We offer the following suggestions:

PREACH A SPECIAL SERMON TO BOYS, or what would perhaps be better, a series of three or four sermons. Have printed neat admission tickets. Let it be stated that boys from twelve to eighteen are invited. Send the tickets to the schools to be given by the teachers to the boys between these ages. The presence of nearly every boy who gets a ticket will be almost certain. The very fact that no boy who did not have a ticket would be admitted, would in the estimation of the boys make attendance on the services a privilege rather than a duty. The tickets would be in demand and the boys would be on hand at the hour appointed. Whether they came to the second of the services would, of course, depend upon the success of the pas-

tor in interesting them. Such a plan would not work perhaps, in a town of less than 10,000 inhabitants, nor is it wise to assume that the mere issuing of tickets would guarantee a large audience. The element of time-liness must be considered, and good judgment must be exercised in working out the details of the plan. We believe that the method of admission to religious services by ticket only would, in more cases than is generally supposed, result in securing a larger audience.

ENLIST THE YOUNG MEN.

In one of the Episcopal churches of Philadelphia a number of young men are organized into a League, or Guild, and their especial work is to seek out and invite to the services of the church, other young men.

On Saturday evenings they hand out to young men, strangers, non-church-goers, and others, attractive vest pocket invitations. Sunday morning before the hour of service they visit the hotels, and securing the names, from the register, of transient guests, they send up to their rooms, a note of invitation to the church, written (not printed) and signed by the young man.

I would suggest for the invitation a small, neat four-page folder, just the size to slip into the vest pocket, containing a perforated coupon on which is printed something like this: "The usher will please see that this young man is given the best unoccupied seat in the church." Or indicate by number a certain pew. The effort of the Philadelphia young men does not terminate with the invitation, but when the invited individual arrives at the church he is met at the door and welcomed by the one who extended to him the invitation.

For the reception of these strangers there are pews located in different parts of the church. The supervision of these pews is assigned to single individuals who are early at the church, and take their positions in the pews into which strangers are to be ushered. It is the duty of these individuals to furnish strangers with prayer books, and when necessary, to find for them the place of service. As soon as the benediction is pronounced; the young man is expected to speak to these strangers, introduce them to the members, and to the rector of the church, show them every attention, and invite them to come again. This method of ingathering has been attended with remarkable results.

TO REACH MOTHERS.

The church of Christ is designed to reach and save all classes. Is there any class more worthy attention and help than the poor, tired mothers of our cities; many of them kept at home during the heated term, with no relaxation, no rest. The demands upon them, with babies and very little children to care for, are such that it is impossible for them to attend church.

Let the pastor call for volunteers among the ladies of the church, who will agree to visit and invite to the services, these mothers. Then let them secure a room either in the church or near by, and fit it up for a day nursery. Two or three of their number could attend the children brought by the mothers,

during the hour of service. By alternating, no one of the committee need miss the services of the church often.

These mothers now remain away from church simply because they have no one with whom to leave the children, and no such provision as we have suggested is provided for them. This seeming necessity leads oftentimes from temporary habit to permanent absence on the part of one or both the parents, and leads in multitudes of cases to the same neglect on the part of the children.

If plans were adopted in all the churches to meet this need, great changes would be wrought in many homes which are now Christless because the wife and mother cannot attend church while her children are small, and is consequently compelled to remain at home. The presence of the wife would in many cases secure the attendance of the husband, and the children would also early form the habit of church attendance.

If the day nursery is not feasible, any woman who would volunteer to go to the home of the mother, remain and care for the children for an hour or two Sunday morning, while the mother attends services, will be doing a most Christly work. A regular organized work along this line would result in inestimable blessing, not only to the mothers, but to those who engaged in the work. While the expense and lack of facilities in many smaller places would render the fitting up of a room impracticable, there is no town so small no church so weak, but that the other plan could be worked.

INDUCE THE SUNDAY SCHOOL CHILDREN TO ATTEND THE SERVICES.

No article ever published in this Department of Methods, created more interest and brought forth more letters of inquiry than the explanation of the "Go-to-Church Band" and "Attendance Punch Card System." Suggesting as we are ways and means for increasing attendance upon Divine worship, some additional suggestions as to ways and means by which the attendance of the children may be largely increased will be timely.

The following method was adopted in one of the Sunday Schools with which we are acquainted.

This school held its services in the afternoon, and as a part of the opening service, all who were present at the morning preaching service were requested to rise. They were then asked to name the book, chapter, verse, and words of the morning text, which they do gladly and promptly; no word of rebuke is spoken to those who do not rise, but the request is made that all those who did not attend the services that day and who will promise to go next Sunday morning if not providentially prevented, will rise. The record system used in this school provides that teachers ask the question of each pupil. "Did you attend church this morning?" The secretary in his report, read before the school closes, with other items of information, announces the number of scholars from each department who were at the morning church service.

If in connection with these plans, the "Attendance Punch Cards" are used, the regular attendance of even the little children may be secured.

In Dr. Stall's book, "Methods of Church Work," we find the following: "In one of the Sunday Schools of Pennsylvania, good results were secured by arranging that each of the classes of the Sunday School in turn should furnish the floral decorations for the church upon succeeding Sundays. The result was that the church was not only tastefully adorned with flowers from Sunday to Sunday, but each of the classes was desirous of attending, not only upon the day when they had decorated the church, but also upon the other Sundays, in order that they might see how the efforts of the other classes compared with their own. The teachers were also in turn interested in the work of their classes, and thus much good was accomplished."

The editor of this Department, Rev. Ellison R. Cook, Washington, Ga., will gladly send a sample of a new and unique "Attendance Punch Card" with additional information if stamp is sent for postage.

POINTED PARAGRAPHS PERTAINING TO PLANS OF PROCEDURE.

One fatal mistake of many pastors who make honest effort to organize and systematize the work of their church, is in trying to fit the church to a plan or system, instead of adapting the system or plan to fit the church.

The difference between system and "red-tape" is as wide as the difference between a mogul engine and a wheelbarrow. "System," says a successful business man, "has a solid roadbed, a smooth track, a plain schedule. Given steam and a firm hand on the throttle, it pulls the load. Red tape is a load in itself, and has to be continually pushed from behind. It has no track, no certain desination, and is forever wabbling."

Organization is the keynote of modern civilization. "Order is Heaven's first law." The movements of the Universe, and all the processes of nature follow well defined laws. God, whose wisdom is infinite, is back of all law. Effective organization is impossible without brains, applied to actual conditions, with a specific end in view."

This is the day of the Specialist, but the plans of a specialist which do not conform to organized methods will not result in any degree of success.

The pastor who undertakes in the work of the church to do what one of his members could do as well or better, does himself injustice and cheats the member of the blessing which might come to him as a result of activity in the work of the Lord.

Brains beats bullion. Common sense without dollars is worth more to a man than millions without sense. Who will furnish the ideas necessary for carrying forward the

mighty movements of this marvelous twentieth century? Here is the priceless opportunity, in church and state, for the young man with nothing but brains.

It is false economy, as well as poor policy, to adopt a financial plan for your church simply because it is cheap. The only way to estimate fairly the real cost is to note the results. The supplies for operating a complete, efficient system may cost 50 per cent. more than the outfit for the plan that has nothing but cheapness to recommend it, but if the first-class system secures two dollars where the other would bring in one, would it not be the cheapest in the end?

There will be some unusually good things in this Department next month.

CORRESPONDENCE.

Editor of Current Anecdotes: Sir—In this section of country, the northwestern part of Pennsylvania, open air meetings are frequently held in groves. They are called bush meetings or grove meetings. In the mountain districts in southwest Pennsylvania in Westmoreland and Somerset counties these are a regular feature among the M. E., Church of God and other bodies.

The methods are as follows: A platform is built, some higher than the surrounding level. This is generally of rough boards with no roof. The seats are of plank, raised from the ground on logs or stones. These places are made to seat from two to five hundred. At night they are lighted by oil torches or lanterns. Special evangelists services are held for the conversion of souls, and numbers are frequently saved.

These meetings have been in vogue since the early pioneers came into the country sections with their camp meetings. In many sections of the country they have died on account of church houses. Respectfully,

A. E. BOWERS.

Pastor Church of God.

Barkeyville, Pa.

THE TRUTH IN LOVE.

When Dean Everett took part in the ordination of several young men at King's Chapel, as he laid his hands upon the head of each one in succession, he repeated a formula of charge and benediction containing the words "speak the truth in love." The whole philosophy of persuasion, of conciliation and of moral influence lies in this charge. Any truth-telling may do good; but the highest forms of truth-telling, which result in the reformation of the wrong-doer, always proceed from the spirit of love and sympathy. Suspicion, hatred and contempt never convert a sinner. Denunciations may warn and frighten an evil-doer, and put him on his guard against penalty; but they do not awaken the noblest sentiments out of which come reform. Whether in public or private life, the rule is the same. What a man will not take at all from one who despises him for his wickedness, he will take in humility from one who loves him, and shows it. —Christian Register.



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Religious Review of Reviews.

MORMONISM AND PURITY.

Among the addresses at the National Purity Convention recently held in Chicago was one on Mormonism and Purity, by Rev. William R. Campbell, of Utah, who spent eleven years in that state as Presbyterian home missionary and teacher among the Mormons. In speaking of the misapprehension existing at the East about the teaching of the elders sent out by the Mormon church as missionaries, he said: "Only a short time ago a good woman spent two hours in trying to persuade me that we were making a mistake in exposing the elders and opposing them. I wonder what this lady would say if she could learn that the Mormon elders were teaching her boys that all of the great men of the world are and always have been 'built with so much of the divine principle within them as to make it necessary for them to cohabit with more than one woman, in order to enable them to develop their God-given powers, and thus enable them to rise to their higher destiny, which is to become gods in the eternal worlds,' especially if she should come to understand with what cunning these elders can prove to her boys, from history, both sacred and profane, that, as a matter of fact, all the great men of the earth have been, or are today, open polygamists where the laws of their country permit, and that, where 'man-made laws' interfere, the 'divinity' in such man always overleaps such arbitrary barriers and leads them to form relations which, though illicit in the eyes of men, are nevertheless honorable and praiseworthy in the eyes of God. Could Satan himself invent any more cunning scheme for inculcating crime?"

What are you going to do about polygamy in the Rocky Mountain region? It has existed there ever since the Mormons wen to Utah. And they are rapidly increasing in numbers and power. A little more than twenty years ago one of their bishops said: "Our vote is solid and will remain so. It will be thrown where the most good will be accomplished for the church. Utah will be admitted as a polygamous state, and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power and will dictate to the country." It is well to remember this prophecy now when two territories under Mormon control, New Mexico and Arizona, are seeking admission to the union as states.

It is now more than two years since the Ministers' Association in Salt Lake City expressed their conviction that an amendment to the United States constitution prohibiting polygamy ought to be adopted. Recently the heads of home missionary societies in ten denominations have issued an address calling attention to the danger the country is in from Mormonism. Only a few weeks ago an article appeared in the Herald and Presbyterian from Dr. S. E. Wishard, an old resident of Salt Lake City, and superintendent of

Presbyterian home missions in Utah, in which, (after mentioning the Mormon bishop's prophecy quoted above, he says: "The gloved hand of the Mormon priesthood is discretely moving to the accomplishment of its unchanged purpose. It is taking possession of this beautiful country from Old Mexico to Canada."

WHY MEN DON'T GO TO CHURCH.

In a recent address upon the above subject, the Rev. Madison C. Peters, D. D., said: "The world does not want for preaching, but it is in need of the right kind. A homely but true adage is, 'A sermon, like a pudding, must have something in it.' Farmers never get together and discuss how to get the cattle up to the rack; they put something in the rack. To hold the people you must hold the pulpit. Ministers can visit their people better by sermons than by calling on them. Be in earnest. Better boil over than not boil at all. Enthusiasts always get converts. Spiritual power does not diffuse by the force of mere argument. It needs the overflow of heart to give the lips full speech. Strike out straight from the shoulder, speak to men in direct, simple, forceful, fearless language. The preacher is a voice, not an echo. Hit sin, and hit hard. Preach the Gospel, and apply it to everyday life. The all-penetrating, all-animating and all-inflaming motive of the preacher should be love for the souls of men. Before the almightiness of the cross there can stand no resistance, and that sermon in which Christ is not resented as the Savior of sinful men will be to the soul only the beauty of the snow-dro and the sublimity of the desert. The Church must in its methods of work thoroughly adapt itself to the condition confronting us in this lightning-footed twentieth century, and show itself equal to meet the demands of this age—an age on ages telling.—The Standard. Dr. Peters' admonition to hit sin and hit it hard, reminds me that a man I knew, and his mistress (he was divorced from his wife), went to church one Sunday, and the man told me that they liked the sermon. As Sam Jones would say: Better stop chasing butterflies of Biblical criticism and go hunting for skunks.

When a clever author recently asked Dr. Parker how he manages to draw thousands to his City Temple in London simply to hear him talk, he said: "You would understand if you read my library." Is it such a good one?" asked a listener. "Oh, it's good, bad, indifferent, grand and squalid," answered the mighty talker. "It's everything. It's in underground trains and on 'buses, in aerated tea shops, smart restaurants, at churches, stations, parties, receptions, meetings, jubilees and sick beds; you find it in prisons and boudoirs. The fact is, you can never get away from it. We call it 'human nature' for want of a better name. I study it—that's why I call it my library. Most men don't, you see. But that's why I'm listened to."

BANKS' SERMON—"A Fool For a Friend."

"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."—Proverbs 13:20.

A man takes on the color of his friendships. We absorb something of the personality of the people with whom we associate. The Persian moralist, Saadi, says: "A friend of mine put into my hands a piece of scented clay: I took it, and said to it, 'Art thou musk or ambergris, for I am charmed with thy perfume?'" It answered: "I was a despicable piece of clay, but I was sometime in the company of the rose; the sweet quality of my companion was communicated to me, otherwise I should only be a bit of clay, as I appear to be."

There is no way of communicating influence among men and women so powerful as that of personal association. This it is that makes the power of personal address. Men might as well stay at home and read sermons or speeches, if what we read had the same power to hold and fashion our thought, as does the spoken sermon or address of the living man. But we know this is not so. What we would quietly read at our fireside, without being influenced in our conduct, often has the power to stir us to the very core, and becomes the source of a fresh impulse which transforms our lives, and changes the whole current of our career when the same thing is spoken in our ears by a living, vital, human personality.

If this is true of the power of a speech from the pulpit or from the platform, or by the attorney before the jury, it is true with a much higher degree of emphasis when applied to that closer and more informal association of daily companions; then the power of personality has its free and unfettered opportunity, and may work either its blessing or its curse on the man or woman or child coming under its influence.

It is impossible to over-estimate the importance of this matter of companionship. Intimate association is absolutely essential to our human life. Adam, though innocent, and surrounded by all the beauty and glory of the Garden of Eden, basking in the sunlight of God's pleasure, could not be happy without a companion. God has made us for association. A man without friends is not half a man. We mar and maim ourselves, and restrain and dwarf the true growth of our manhood and womanhood, when we shut ourselves up from friendship and intimate association with our fellow men. But we must never forget that the character of this companionship cannot be left to chance. There is more necessity for selection there than anywhere else. We may select for our associates people who will act like a tonic on us to stimulate us to do our best. The best friends for us are not those who are satisfied with us and who flatter us when we fall short of the best we can do. Our best friends are those who hold us to the highest point, and demand that we shall live up to the noblest ideal. It is possible for us to have companions who will be like a breath from the sea in summer, full of cool, soft tonic, refreshing us, and giving us nerve and strength

for pure and wholesome living. Whenever we find anyone like that, we should seek to make friends with them, for they will be a great anchor to the windward in our day of trial and discouragement.

When General Nicholson lay wounded on his deathbed before Delhi, in India, he dictated this last message to his equally noble and gallant friend, Sir Herbert Edwards: "Tell him I should have been a better man if I had continued to live with him, and our heavy public duties had not prevented my seeing more of him privately. I was always the better for a residence with him and his wife, however short. Give my love to them both!" We should seek associations that will make us better. Look out for companions that stir the best there is in you.

Now the opposite of all this is true. That is, evil associations and companions have just as great a power over us as do the good. Sin is infectious. It is a deadly contagion. Under the old Hebrew dispensation, he who touched a dead man was unclean for seven days, signifying a bad man to be the most dangerous of all other creatures. Certain it is that an evil association has often culminated and destroyed the purest and most beautiful of human beings. Our text declares that the companion of fools will be destroyed. The inference is that if we associate with foolish people, their folly will be communicated to us, and we will share their destruction. We might well look into some of the classes described by the writer of our text as being fools.

Solomon would have us beware of the loafer. Under many different terms he describes the idler as a fool, and I presume that there are few more dangerous associates for most of us than the man or woman who has no real purpose in life, but are simply loafing away their time. It makes no difference how much money they have, or how luxurious their surroundings, the loafer, man or woman, is a dangerous character, and intimate companionship with such a character will always work disaster. It may be doubted if there are any sins worse than idleness. The sin of doing nothing is the very essence of all sin. The man in Christ's parable who hid his talent and did nothing with it was cast into outer darkness. And so of all the fools who are throwing away life, and who are working harm with everybody that comes under their touch, your idler, your loafer, is at once the most contemptible, and one of the most dangerous. Do not make friends with people who have nothing to do, and who want nothing to do. I do not confuse the man or the woman who is seeking with earnest heart for the work of life, with those who are content to be butterflies. But I do say, give a wide berth to the people who are content to loaf out their existence, seeking simply their own pleasures. Their companionship has destroyed thousands.

Another fool the wise man would have us beware of is the gossip. He says: "He that uttereth a slander is a fool." And such people who go through the world with green eyes, always tattling, and tale-bearing,

and gossiping about their neighbors, ever putting the wrong construction on the conduct of their acquaintances, are dangerous fools. They are fools because they cheat themselves of all the truest happiness in life. Their uncharitable and wicked spirit robs them of all sincere goodness; it keeps them from fellowship with God, and in the end they have no friends at all. Some of the loneliest and most God-forsaken people I have ever seen have been an occasional man or woman who have grown old with the reputation of a back-biter or a slanderer; forsaken of everybody, trusting no one, and trusted by no one, old age has been as bitter to them as the bitter draughts they have been serving out to others all their lives. Now, to be the companion, the intimate associate of one given to gossip and slander, is to stain your soul, to warp your vision, and to make it impossible to see your fellow men honestly and clearly. Keep clear of such companionship if you would not share their destruction.

Another class we are warned from is the deceitful. The writer of Proverbs says: "The folly of fools is deceit." And how true that is. Have you ever noticed the career of one who gets in the habit of double dealing? No matter whether it is necessary or not, he will always take some underhanded way of acquiring what he wishes. Even when it would be better for the immediate purpose to be open and frank, something will be kept covered up. Now, such a man imagines that his neighbors do not see this. But they do see it, and talk about it, and they distrust him because of it. The ostrich who sticks his head in the sand, and foolishly imagines that the hunter does not see him, because the sand fills his own eyes, is not more foolish than the deceitful man who is forever playing double. The result of it all is that such a man is not believed when he does tell the truth. His folly is always over-reaching itself, and his deceit not only poisons his character, and his happiness, but spoils his reputation among those who know him. Now to take as companions, and have intimate association with deceitful souls, is to breathe a poisoned atmosphere. Just as you could not live in a room with arsenic in the air you breathe, without receiving the poison into your system, neither can you live in intimate association with deceitful people without being intellectually and morally poisoned by them.

Another class whose companionship cannot fail to be destruction, is the irreverent. It is the fool who hath said in his heart: "There is no God." It is the man without reverence toward God who is liable to any recklessness and folly. There is absolutely no sin that is beyond the reach of the irreverent man. Often men who have been supposed to be moral and upright, and whose traditions and outward life have been decent and respectable, have fallen into the most horrible sin, and the world has been shocked by it, and have not known what to think. But the men who knew them best, and who have known all the while that they had no fear of God, and no reverence or respect for him, have felt that here was the secret of their overthrow. Now it is impossible for us to become the intimate companions and friends

of people who are irreverent, and who have only a sneer for God and for goodness, without the tone of our own moral and religious life being lowered by it. Just as when a ship draws near an iceberg, the cold breath from it chills the blood, and finds its way to the very marrow of the bones, though you be passing through the Gulf stream at the time; so it is impossible to live in friendly communion with a man or woman whose heart is an iceberg toward God without having our spiritual life chilled, and in the end frozen to death.

Then there is that other class of fools of which the wise man often warns us, the people who mock at sin. He says: "Fools make a mock at sin." That is the crowning folly of sin. Sin is a terrible thing. So terrible that Christ came from heaven and died the cruel death of the cross that he might redeem us from it. And yet, there are men and women who make jokes about sin, who think it a fine thing for a jest, and when you say to them that such a course of life is sinful, they laugh at it, and mock about it, as though that were anything to keep one from doing it. Such men not only damn their own souls, but they destroy multitudes of others. The man who mocks at sin is a fool in that he ruins himself. Nothing so deadens the soul as to make a mock at sin. By laughing at sin a man comes to be relieved of all fear of it, and he is as big a fool as the hunter who mocks at a lion, and concludes there is no longer danger in his teeth or claws, and is torn in pieces by the savage beast. Now it is impossible to live in intimate association and companionship with one who makes a mock at sin without being harmed by it. We all have our own appetites and passions which tempt us toward evil, and we need all the fences, all the hedges and guards of religion possible, to keep us in the path of righteousness, and it is the height of folly for us to allow ourselves to make friendships which will awaken these restraints which help us to be good.

The best way to save ourselves from being drawn into such companionship is to give ourselves unreservedly to the most intimate association with Jesus Christ. He has offered us his friendship. He promises if we will open the door to him, to come and dwell in the fellowship of our hearts. When the king of England is invited to dinner, he always dictates who the guests will be. He does not do this in an arbitrary way, so as to give unnecessary discomfort to his host, but the list of guests are sent to him, and he strikes out only those who are personally unpleasant for him to meet. So if Jesus Christ comes as a guest to your heart, as your King and Lord, he will supervise the guests, and all your other friendships will be in harmony with him. He will not shut you out from any friendship that is not dangerous to you. But he will not permit you to enter into any that will be the cause of your destruction. In no way can you so assuredly guard your life, insure your peace, and make certain of your happiness here, and your eternal joy in heaven, as by opening your heart for the coming of Jesus to sit at the head of your table as your chief Friend.